

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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discuss the feasibility of Federal contributions in relief of unemployment. A number of witnesses were heard in the last days of December, and among them, Allen T. Burns, director of the Association of Community Chests, who declared that although it was better that local cases of distress should be cared for by the local authorities, he did not believe that this would be possible. Speaking at the Washington meeting of the American Association for Labor Legislation on December 29, the Rev. John O'Grady, of the Catholic University, urged a Federal bond issue for public works as a relief for unemployment. Floated in the same way as the Liberty bonds, the issue "would call out much of our hoarded wealth and put it in circulation."

It was announced that the new Federal tax plan would be submitted to Congress shortly after the Christmas holidays. Speaker Garner stated that no detailed plan had yet been worked out, and that statements to the contrary were to be taken merely as the expression of personal opinion. It was thought, however, that a much higher surtax on larger incomes and estates would be demanded.

Australia.—Joseph A. Lyons, as the Nationalist Prime Minister, was assured a majority of at least twenty-nine in the newly-elected House of Commons. The total anti-Labor representation, consisting of members of the United Australia and Country parties, was fifty-two; that of Labor, including ten extremists or separatists, was twenty-three. In the former House, dissolved before the election of December 19, Labor had forty members as against a combined opposition of thirty-five. Even before the results of the election were fully known, J. H. Scullin, the Labor Prime Minister, resigned office and advised the Governor General, Sir Isaac Isaacs, to summon Joseph A. Lyons to form a Cabinet. Mr. Lyons entered political life in 1929, as Labor representative from Tasmania. He served as acting Federal Treasurer in the Scullin Cabinet, and as deputy to Mr. Scullin during the latter's absence at the Imperial Conference. Upon Mr. Scullin's return, after the reappointment of E. G. Theodore as Treasurer, Mr. Lyons resigned from the Cabinet and was accepted as the leader of both the United Australia and Country parties. Since the Labor upset was due to financial difficulties, Mr. Lyons pledged the new Administration to conduct affairs "in a manner to sustain complete confidence in the financial stability and honor of the Commonwealth." Mr. Lyons shared the powers in the new

Chronicle

Home News.—An outline of the President's plan for consolidation of Federal bureaus and Departments in order to effect necessary economies, was announced on December 29. The President stated that he would shortly send a message to Congress asking the necessary legislation. While the saving to be effected through reorganization had not been calculated in detail, the President thought that it would be very large. All building and construction activities are to be consolidated into an independent agency to be known as the "public works administration"; all shipping agencies of a non-military nature would form a second consolidation; and a third consolidation, calling for further examination, would include the Government's activities in education. This was thought to be a hint that instead of a Department of Education, the Administration would favor an assistant secretary in the Department of the Interior, charged with the work now done by the Office of Education. The President further stated that he looked for serious opposition to his plan from officials and bureaus, and from citizens urging the establishment of new Federal activities.

The LaFollette sub-committee continued its sessions to

Cabinet with but three others: Stanley Bruce, former Premier, as Honorary Minister, a post created for him since he was unwilling to hold a regular Cabinet portfolio; John G. Latham, as Deputy Prime Minister and Attorney General; Harry Gullett, as Minister of Customs. Mr. Lyons reserved to himself the office of Treasurer.

Chile.—Christmas was marked by Communist outbreaks in Northern Chile, particularly at Vallener and Copiapo. Advantage was taken of the Christmas leave of

Communist Uprising

absence of the soldiers from the barracks to initiate the trouble. While successfully resisted by the Government, there were nearly fifty casualties. It was understood that a more widespread Communist outbreak was planned and several thousand carabineers reported for duty to uphold order. The discovery of documents belonging to the leaders of the frustrated movement showed that contact had been maintained between Santiago and Montevideo. It will be recalled that several years ago nearly every member of the Montevideo diplomatic corps informed his home Government that that city was the headquarters of the Soviet world-revolution program in South America.

China.—Relations with Japan continued critical. A sweeping campaign was opened by the Japanese in Southern Manchuria, starting from Mukden, with Chinchow as its objective. Japanese troops already in Manchuria reinforced by 4,000

New Cabinet

additional fighters captured several towns in their drive, and finally on December 30 Marshal Chang's troops began evacuating Chinchow in order that the invading Japanese would have no pretext for extending their warfare in Manchuria into North China, especially into the Tientsin-Peiping area. Meanwhile a new National Coalition Government was set up headed by Lin Sen as titular President, with Eugene Chen Foreign Minister, and Huang Han-Liang Minister of Finance. The Cabinet has a distinct Leftist tendency and is dominated by Chen and six of his followers. Three of the posts went to Nanking. While the new Administration consists of civilians, observers speculated on its significance from the appearance of Marshal Feng among the Ministers, since his background has evidenced very weak national instincts and strong self-seeking.

Colombia.—On December 28 Colombia's budget for 1932 was approved by President Olaya Herrera. Total revenues in the new budget are estimated at \$39,610,000

Budget Signed

exclusive of the income from the national railways and the proceeds of a loan from the Bank of the Republic. The total of ordinary expenditures planned amount to \$37,394,000 leaving an estimated surplus of more than \$2,000,000. The new budget represents a cut of nearly \$6,000,000 below the 1931 figure affecting chiefly the Ministries of the Interior, Finance, Posts and Telegraphs, and Education and Hygiene, all of which have been reduced more than \$1,000,000 each.

Czechoslovakia.—Foreign trade showed for October, 1931, a surplus of only 60,000,000 crowns. In view of general doubts as to the balancing of the Czechoslovak budget for 1932, fresh taxation and further reductions in Government expenditure would be considered in Parliament.

Economic Situation

It was uncertain whether the saving of 600,000,000 crowns thereby effected would suffice. The nation was badly hit by Great Britain's imposition of an *ad valorem* duty on twenty-three categories of goods.

Ireland.—The many terrible predictions that were made in regard to the effects of the passing of the so-called Coercion acts and the erection of the Military

Operations of Military Tribunal

Tribunal have not been fulfilled, according to our Irish correspondent. The Tribunal was given the power of inflicting the death sentence, but our correspondent states, "there have been no executions, and so far as can be seen there are none likely." Most of the sentences have been comparatively light; the harshest was that passed on the Gilmore brothers. Contrary to expectations, the proceedings of the Tribunal were open to accredited press-representatives, and counsel was allowed to the accused, as in the civil courts. "These two avenues of publicity," the correspondent wrote, "made it clear that there would be no suggestion of bringing people before the Tribunal, condemning them, and probably executing them before the general public, or even the relations of those condemned, became aware of what had happened." Since the passage of the "Coercion act" in October, the Civic Guard has been busy arresting suspects and preventing assemblies of the banned organizations. "Three or four weekly papers," he continued, "have been harassed, and some have been banned altogether. *An Pobhlacht*, the organ of the Irish Republican Army, alleged to have Communist leanings, has been banned; but it commenced publication under another title. Two unimportant Labor papers were also banned. In effect, there has been little or nothing of the wild expectations either heard of or realized since the act came into operation."

Mexico.—Congress was active during Christmas week against the Church. It ratified a Senate resolution changing the name of the village in which is the famous

Anti-clerical Activities

Basilica of Guadalupe from Villa Guadalupe Hidalgo, honoring Our Lady of Guadalupe and Padre Miguel Hidalgo, father of Mexican independence, to Villa Gustavo A. Madero, after the brother of the former President slain during the turbulent days of 1913. Of more significance was its legislation limiting the number of priests in the Federal District (Mexico City) and in Lower California to one for each 50,000 persons. Already under protest of ecclesiastical authorities similar restrictions were enforced in the States of Chihuahua, Yucatan, Tabasco, Tamaulipas, and Vera Cruz, and, on December 24, the State of Jalisco discussed a proposal to set a limit of one priest for every 100,000 population. Under this law Guadalajara, the second largest Mexican City, would have

two priests. The Federal law went into effect on December 30 and provided that any priest desirous of practising religious duties in any community affected must advise the authorities of that community who will, if the quota is not filled, register the priest and authorize him to officiate at religious services: violation of this provision carried a fine of about \$200.00.

A Presidential decree accompanying the promulgation of the law stipulated that churches in Mexico City other than twenty-four that legally remained open may continue operating without priests provided the caretakers were registered with the Ministry of the Interior. There were 244 churches in Mexico City. Anticipating that church authorities and the Catholics generally would not be in accord with the new Government action, a preamble to the Presidential decree explained that if the Catholics did not show their intention to use the churches which will be under the lay management for worship the Federal Government can, without any fear that its attitude may be interpreted as wanting to deprive the Catholic populace of the churches, dispose of these to devote them to adequate public (as opposed to religious) services. The churches, it was explained, were Federal property, the Federal Government having the right to destine them to the use for which they were best suited.

Archbishop Diaz in a long letter to President Ortiz Rubio protested against the new restrictions in Mexico City and Lower California maintaining: 1. that they were contrary to the ecclesiastical guarantees made by Provisional President Portes Gil at the time of the religious settlement in 1929; 2. that they were unconstitutional since Congress is not empowered to limit the number of priests to a smaller number than is actually needed to minister to each community and the limit imposed of one priest for each 50,000 inhabitants is ridiculously inadequate as the Catholic population of Mexico City is over a million; 3. that the new statute is not an expression of popular opinion; 4. that the proposed arrangement violates the Church's rights by practically withdrawing the selection of the personnel to control the churches from the Hierarchy and placing it entirely in the hands of the Government for as the law stands anybody may offer himself as a representative of the Church. On December 27, in an open letter to President Rubio, Senator Manlio Fabio Altamirano asked the immediate expulsion of Archbishop Diaz from Mexico. Msgr. Diaz in a pastoral letter instructed Catholics that they could not approve the law and urged them to stand by their natural and Constitutional rights.

Russia.—The text of the treaty of non-aggression, military or economic, between France and Soviet Russia concluded August 29, 1931, was published in Paris on December 21. Strong protests were uttered in the Paris press. The Russo-German trade negotiations in Berlin were concluded on December 23 with the signing of a protocol. It was expected that a Soviet-Polish non-aggression treaty would be signed early in 1932. A similar treaty with

Rumania was under discussion. The Soviet press professed to regard the treaties with skepticism.

Uruguay.—In the latter part of December representatives of Argentina, Brazil and Uruguay met at Montevideo at the invitation of President Terra for the purpose, if possible, of establishing a tripartite trade pact. The Argentina delegates were of opinion that the time was not yet ripe for concerted action, but after several sessions it was agreed that a permanent body should be formed to improve trade cooperation. The permanent commission would undertake an advertising campaign in Europe to increase consumption of South American meat products as a basis of discussion. In a further conference to be held in January the Argentine delegates promised definite replies to seven points suggested by Uruguay for agreement.

Vatican City.—During the late afternoon of December 22, the central part of the roof in the Sistine Hall wing of the Vatican Library collapsed. The weight of falling debris tore a gaping hole through the two floors immediately below, irreparably damaged a number of books, manuscripts, and art objects, and killed or fatally injured five men. The Holy Father, although concerned over the damage to the library's precious manuscripts (he was formerly librarian at the Vatican), was grief stricken over the loss of life. He urged prayers for the victims, said a Mass for them, and ordered an inquiry into the cause of the accident. The wing was built in 1588, and its age was thought to be the chief cause of the collapse. Replying to the Cardinals' Christmas Eve greetings, the Pope again spoke feelingly of the armament race among the nations, rejoiced that justice and equity had been established in Fascist dealings with Catholic Action, touched upon the unhappy religious situation in Russia, in Mexico, where "the struggle against the Church is still grave and sharp," and in Spain, which has "desecrated the family and the schools in a manner which is truly painful." Deploring man's forgetfulness of God, the Pope pointed to the United States as the only nation which publicly mentions God and thanks Him for benefits.

On December 26, the Holy Father published a 7,500 word Encyclical in Latin and Italian commemorating the fifteenth centenary of the Council of Ephesus. Entitled "Lux Veritatis," the Encyclical demonstrated in its first part that even so early as the fifth century the headship and supreme authority of the Roman Pontiff was regarded as an ancient doctrine and was held throughout the universal Church. Turning to the Nestorian heresy, the Pope then discussed the truth defended and confirmed by the Council of Ephesus, namely, the Hypostatic Union. This discussion gave the Pontiff an opportunity to mention again the subject that is so close to his heart, and he invited all dissidents to return to the one fold and the one shepherd. Finally, the document dwelt upon the Maternity of the Blessed Virgin. Mary is Mother of God, as Ephesus declared, and hence she is worthy of veneration, honor, and

Presidential Decree

Church Protest

Economic Conference

Accident; Audience

Encyclical

Treaties

imitation. Non-Catholic objections to venerating Mary were then clearly answered, and in conclusion a special appeal was made to the brethren of the Eastern Church. Reminding them that 1,500 years ago they maintained themselves in unity with Rome, condemned Nestorius, and gloriously vindicated the Divine Maternity of Mary, the Pope feelingly exhorted them to return to communion with the Holy See. The Encyclical closed by establishing a new Mass and Office of the Maternity of Mary.—On December 27, the Holy Father sang a High Mass in St. Peter's, closing the celebration of Ephesus. A large number of Cardinals, Archbishops, and Bishops were present, and the huge basilica was packed with worshippers. For the first time in papal history a microphone was allowed near the altar for international broadcasting. The Pope, however, allowed only parts of the Mass to be put on the air.

International Economics.—The anxiously expected report of the Young-plan committee on the problem of reparations, sitting at Basel, appeared December 23. It

Experts' Report

was more outspoken, and gave more latitude to the German point of view than had been expected in view of previous French insistence that its procedure be confined strictly to the letter of the Young plan. Chancellor Bruening, of Germany, said the following day that the Basel report "could be called satisfactory," considering what had been expected of the committee, although it fell short of a large-minded solution of the financial problem.

The report opened with an analysis of the present situation in Germany. Sweeping withdrawals of foreign credits played havoc with Germany's financial system and

Germany's Condition

led to a series of legislative enactments which culminated in the emergency decree of December 8, 1931, which includes measures without parallel in modern legislation. During the whole of 1931 Germany would have to meet withdrawals of capital amounting to about 4,900,000,000 reichsmarks (about \$1,180,000,000). Her industrial production fell between 1928 and 1931 by one-third, which has resulted in an increase of unemployment to a level of 5,000,000 unemployed persons. If new taxes bringing in 1,500,000,000 reichsmarks had not been imposed the decline in revenue in the last two years would have been about 3,500,000,000 reichsmarks, or about forty per cent of the total. There is no margin for further increase of taxation. German railways, though heavily burdened, are fundamentally sound.

The outstanding feature of the world crisis, says the report, is the fall in prices. Tariffs present a dilemma. Attempts to maintain the international balance of pay-

The World Crisis

ments by large movements of gold weakened the monetary foundations of many countries. Influx of capital brought disquieting increase of Germany's debts. One-third of Germany's public debt was for public undertakings; and forty-three per cent of her public expenditures were for buildings, education, and social-welfare charges. The German system of local control of expendi-

tures of taxes levied by the Reich needs reform. Germany's strong economic equipment lends hope.

Germany will be justified in declaring, as she is entitled to do under the Young plan, that, in spite of the steps she has taken to maintain the stability of her currency, she will not be able in the year

Recommendations beginning with July next to transfer the conditional part of her annuity. The

Young plan, however, envisaged no such vast and prolonged depression as we now face. It contemplated steady expansion, not steady shrinkage, in world trade. The present dislocation may well involve a profound change in the economic relations of the nations to one another. Wider action is needed than in Germany alone. Finally: 1. large transfers should be made with caution; 2. release of debtors may burden creditors; 3. without delay all reparations and other war debts should be adjusted to the new state of the world, if disasters are to be avoided. Again, "no delay" is the appeal to all Governments. An annex to the report stated that no precise estimate could be made of German wealth abroad, though the subcommittee estimated it at 8,100,000,000 reichsmarks in November.

The French and British Governments agreed upon January 18 as the date for the conference on debts and reparations at Lausanne, which ten nations would attend.

Franco-British Conference

The United States, it was stated, would receive an invitation to the conference, though it appeared doubtful that it would take part. A Franco-British settlement on reparations was foreseen. "For God's sake, let us get together at once," was the exclamation of Premier Ramsay MacDonald, of Great Britain, who invited Premier Laval of France to come to London for a preliminary discussion before the conference.

Disarmament.—Plans for the world conference in Geneva on disarmament were being perfected by the secretariat of the League of Nations in collaboration with Arthur Henderson, who had been chosen to preside. The conference would be divided into five commissions in addition to a steering committee. It would sit periodically, beginning with four weeks in February, then resuming in May.

Plans for Conference

John Gibbons, whose new book, "Afoot in Italy," is just being published, will have in the next issue of AMERICA a tale of a French laymaster who earns bed and board by pitifully attempting to teach English. Wit and pathos twine through the narrative of "The Desperate Case of Monsieur Duhmannel."

In "The Religious Trends of Humanism," Francis Burke offers the four possible responses to the question of religious Humanism. He rejects three and hopes for the champion of the fourth.

Taxes are always bad, according to Gerhard Hirschfeld. He argues specifically against sales taxes in his "Hands Off the Sales Tax."

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WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY
JOHN LAFARGE

FRANCIS X. TALBOT
GERARD B. DONNELLY
Associate Editors

WILLIAM I. LONERGAN
FLORENCE D. SULLIVAN

FRANCIS P. LEBUFFE, Business Manager

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Peace

IN the customary Allocution to the Sacred College of Cardinals on Christmas Eve, the Holy Father asked the prayers of Catholics all over the world for the establishment of peace. Looking out upon the nations, the Pontiff saw "but one solidarity, namely, of distress, of pain, of suffering," and everywhere the same tendency "for isolation, for reciprocal exclusion, and for diffidence, whereby the general suffering must inevitably grow." Instead of disarming, many governments were devising ways and means of securing larger armaments, while actual war was in progress in the Orient.

From this terrifying spectacle which the world presents, We must raise Our eyes to Heaven. While the hand of God lies heavy upon us, men argue, study, search, but God is forgotten.

As often as the Pontiff has spoken to the world on the subject of peace, he has striven to bring home to all men the truth that world peace is impossible, so long as men forget God, the supreme Governor of all races and peoples. Our Saviour came upon earth to establish peace in the heart of every man, and peace in the heart of every nation. The peace which He promises is not a mere sentiment, the outcome of a passing emotion, but a lasting reality, founded upon the truths revealed by the Father.

Where justice and charity, laws which must be acknowledged and observed, if peace is to reign, are rejected, men and nations alike are drawn into conflict, and when men and nations forget God, justice, charity, and peace become empty words. Men may argue, as the Pontiff observes, and they may study ways and means, based upon intensive research, of establishing international peace; but unless the eternal law of God is the foundation upon which they build, their most elaborate conclusions are but as the crackling of thorns.

The Allocution confirms us in the judgment expressed in these pages last week. While it would be an error for Catholics to cease to urge peace by all proper means through associations, and by efforts in the press and on the platform, these means alone will never suffice. Praise-

worthy as they are, they are doomed to failure, unless another form of activity be added. "Instead of speaking to men," said Pius XI in his Allocution, "We would rather speak to God, imploring Him to give true peace to humanity."

From time to time, rumors of a new and greater world war are disseminated. Many, doubtless, emanate from irresponsible sources, but the simple truth seems to be that no government, our own included, dares reckon war as other than an imminent possibility. While our foreign relations, as the President wrote in his message to Congress, are, on the whole, friendly, yet in other countries the wood is laid for the fire, and a tiny spark may enkindle it. Nations are so bound together in these days that war in any part of the world is a source of disquiet to all.

Every day at the Holy Sacrifice, the priest in the name of the flock, begs for the peace of Christ. Throughout the world, at almost every hour of the day and night, prayers for peace ascend from the hearts of our cloistered Religious. Following the example of the Holy Father, Catholics will perform a mighty part in the establishment of world peace by their earnest prayers poured forth to Almighty God, "imploring Him to give true peace to humanity."

Straitened Colleges

DEANS and college presidents are, as a rule, sober and restrained. It is hardly probable that their mouths can water, as a result of envy or strong desire; but, granted the possibility, their mouths must have been flooded when they read the report of President Butler of Columbia. Gifts to the University in the past year total approximately \$28,000,000. As the University's permanent endowment is only slightly less than \$100,000,000, it might be thought that the institution could not plead a single unfulfilled want. But Dr. Butler calls for an additional \$30,000,000, to be devoted to purposes which he states in detail.

To the administrator of the small college, these figures are bewildering. For a number of years, he has done his work, and by general admission has done it well, on an income derived from tuition fees and chance gifts. Occasionally, he can add to this the income from a small endowment. But gifts have been rare since 1929. Unless the temper of the times improves, they will soon be as unusual as a dodo, stalking along Broadway.

In some respects, the burden falls more heavily upon the Catholic college. It is true that the priests and Religious on the staff receive no salary, or a salary that is little more than nominal. But in lieu of salary, they are entitled to the minimum of food, clothing, and lodging, and every item calls for money. No Catholic college in this country, as far as we know, is about to close its doors. But, humanly speaking, the future is dark. More than one institution is continuing its career on an endowment consisting entirely of debts and unbroken confidence in God.

We admit that the most valuable of all endowments is

that same confidence. On the other hand, an obligation to aid the Catholic college, as well as the Catholic elementary and secondary school, rests upon all Catholics. The college does not ask for millions, although it could use them admirably for the promotion of learning, and the extension of the Kingdom of God. What it asks, and should receive, is support from all Catholics, according to their means.

Illegal Law

SOME months ago the Governor of Kentucky appointed a commission to study the causes of the industrial riots in the Eastern coal regions of the Commonwealth. The commission has made a preliminary report, and if the press accounts are correct, the report is unique in more than one respect. The commissioners admit that on numerous occasions certain public officials have dealt with rioters and trouble makers in a manner that was admirably calculated to increase the trouble and to encourage the rioters. In the coal country, no man's house was his castle, but an open space that could be entered at any time by officials who long ago had repudiated the principle that men accused of crime must be presumed innocent until their guilt has been properly established by the legal tribunals.

It must be admitted that on many occasions the patience of these officials was sorely tried. Communistic groups with no real sympathy for the miners had ousted the unions. The purpose of these outsiders was not to adjust the differences between the miners and the operators, but to foster disorder—a fact of which the officials as well as many of the miners were perfectly cognizant. But from men sworn to enforce the law, one looks for a large degree of restraint and, at all times, respect for the law of which, theoretically, they are the visible embodiment. When to the violence of the Communists, the equally, if not more, disgraceful violence of the officers of the law is added, decent government becomes impossible.

The prevalence of crime in this country has erased that principle from the minds of many. When the Chicago gangsters brought in machine guns to mow down their enemies, not a few good citizens, forgetting that the murder even of rascals is an offense against the law of God and man, were content with a half-hearted investigation by the police. The assassination of a notorious gangster at Albany some weeks ago was greeted with general applause, and if no great pains are taken to bring the assailant to justice, the public will probably rest satisfied. Police captains order their subordinates to shoot on sight certain "public enemies," and the public, either ignorant of the fact that only the supreme power in the State can declare outlawry, or indifferent to it, conclude that at last we are on the road back to public order and tranquillity. The simple truth is that unjust taking of life, whether the victim be an upright man or a criminal, whether the executioner be a policeman or an assassin, is an attack not only on public order, but on the State itself.

We Americans have too long tolerated short-cut methods in government. Given a laudable end, we appear to conclude that any means leading to that end is laudable. When juries refuse to convict, let the police use their guns. Should the Constitution stand in the way of some alleged social reform, let that document be dropped into the nearest waste-basket. All who complain are hidebound reactionaries. Reactionary they are, but their trend is back to fundamental justice. Law is a dictate of reason, promulgated by competent authority for the common good, but enforcement by unlawful methods leads to anarchy.

Addicted to the Soil

NEARLY three hundred years ago, one Thomas Wiggin, otherwise unknown to fame, took title under a Crown grant to a parcel of land in New Hampshire. Thomas tilled the soil industriously, and on his decease the property passed to his son. The present occupant, Nathan Wiggin, continues the work begun by his direct ancestor in 1633, and boasts that his is the only farm in the United States which has been occupied by one family for three centuries.

Mr. Wiggin's boast will hardly be challenged. Lands have a way of changing ownership in this country, not infrequently with odd results. Some of the oldest settlements in New England now record property holders whose names indicate an origin in Poland, Italy, and Portugal. The families of the original holders have either died out, or more than a century ago led the van of immigrants who built up the States hewn out of the Northwest Territory. A similar change, although probably less in degree, can be seen in Delaware, Maryland, and Virginia. The spirit of exploration which brought the original settlers from across the seas was transmitted in full measure to their descendants.

Today, we Americans have become almost a nomadic people. The Census pictures in cold figures the trend from the farm to the city, and about sixty per cent of the population is now urban. But the conclusion that city dwellers are static in their habits would be rash. Every large American city is full of leaders in politics and the professions who have emigrated from other cities. For many years the chief of the city government in Chicago was a man who had been born in a small town in Kentucky, and the present head of the Archdiocese of Chicago, His Eminence, Cardinal Mundelein, comes from New York. Cardinal O'Connell, Archbishop of Boston is a native of Lowell, and Cardinal Dougherty, Archbishop of Philadelphia, was born in Girardville. The usual exception is found when we remember that the Archbishop of New York, His Eminence, Cardinal Hayes, was born, and has lived through his notable career, in the metropolis.

Judged by the examples cited, the pioneering spirit has brought nothing but good, but if a regret might be voiced, it would touch upon the deserted farms which now dot the country from New England to the Pacific. Thomas Jefferson was right when he wrote with dire

foreboding of the social and economic difficulties to arise when the people flocked from the farms to the factories of the towns and cities. How poorly we have succeeded in solving those difficulties is evidenced by our ever-recurrent industrial wars, as well as by our inability to house the city toiler properly and to create a healthful environment for him and his family. The urban problem is no less complex than that of the countryside.

The Christmas Encyclical

THE text of the Encyclical *Lux Veritatis*, "The Light of Truth," issued on December 26, in commemoration of the fifteenth centenary of the great Council of Ephesus, has not yet been published in this country. Its tenor is fairly clear, however, from the summaries received by cable. Pius XI once more asserts the truth affirmed against Nestorius in 431, proclaiming that our Blessed Lady is truly the Mother of God, and in the course of the Encyclical treats of the Divinity of Our Blessed Lord, and of the unity of the Church which He founded to rule, to teach, and to guide all men.

Newspaper comment has been uniformly respectful, if not always intelligent. "Reunion of the churches" appears to be a subject with an especial appeal to editors in this country, since many of them represent the Holy Father as promulgating an appeal for a union of all creeds. Of course, the Holy Father did nothing of the sort. The headliner of the *Chicago Tribune* hit closer to the truth when he was inspired to write, "Pope Bids All Christians Unite Under Him."

Instructed Catholics will readily understand that the unity which Christ ordained for His Church is not a oneness arising from a loose aggregation of men and women professing mutually inconsistent and even hostile beliefs and opinions. In its "First Dogmatic Constitution of the Church of Christ," the Vatican Council, reaffirming the apostolic traditions, and the constant belief of the Faithful, set forth the desire of Christ the Redeemer that "all who believe might be united in the bond of one Faith and one charity." Entering into His glory, Our Saviour prayed that not the Apostles alone, but all who through their teaching should believe in Him, "might be one, even as He, the Son, and the Father are one." To this end, "He willed that there should ever be teachers and pastors in His Church to the end of the world; and that the episcopate might also be one and undivided; and that by means of a closely united priesthood, the multitude of the faithful might be kept secure in the oneness of faith and communion, He set Blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity and its visible foundation, in the strength of which the everlasting temple should arise, and the Church in the firmness of that faith should lift her majestic front to Heaven."

The unity, then, for which Our Saviour prayed and for which He gave His life, is to be found only in the one fold of the Catholic Church, and under the guidance of the one Shepherd, the Vicar of Christ. From this position the Roman Pontiff does not recede, and can-

not. It is false charity to suffer our separated brethren to believe that "union" can be effected by compromise, or, at least, on terms which do not reaffirm the dogmatic decrees of the Eumenical Councils. Christ most emphatically did not found a church of compromises, but a strong, vigorous, dominating Church, with a visible Head, charged to teach all men without change of jot or tittle whatsoever He taught, and to destroy all variant opinions by ruling, finally and infallibly, in matters of Faith and morals. Non-Catholics do not accept this picture of the Church, and that precisely is why they are not Catholics. But no progress, surely, can be made, so long as they think the Church to be something that it is not.

The Church of Christ receives all who come to her with love, as a mother, but also with the authority of a divinely-appointed teacher and ruler. No doubt, the appeal of the Vicar of Christ, inviting all men to examine her teachings and, enlightened by God's grace, given us through His Holy Mother, to accept them, will make its way into the minds of many who now wander shepherdless amid thorns and briers. May she who gave us Jesus intercede for them and bring them, as little children trustful and unquestioning, into the one true fold.

Economy and Bureaucracy

IT is reported that the President has determined to enforce a policy of "strict retrenchment."

One ray of consolation shines through the darkness of this depression. Having learned that bureaucracy costs money, the public will force Congress to turn a deaf ear to those earnest souls who even now are demanding that the Federal Government furnish a milk bottle and a nurse for every mewling infant in the country.

In an interview, published by the *Chicago Tribune*, Merle Thorpe, editor of the *Nation's Business*, fears that we have gone so far in establishing bureaucracy that retrenchment is morally impossible. Representative Wood, of Indiana, testifies that once a bureau is established, it cannot be abolished, even though its work is wholly unnecessary. He believes that millions could be saved annually were it possible to legislate useless bureaus out of existence. Maternity clinics, schools, and other activities which are in no sense matters of Federal concern, are incessantly urged on Congress by powerful groups, and all too often Congress listens. The Federal Government now publishes about 70,000,000 copies of pamphlets every year. One pamphlet instructs in the art of building a runway for your hens, a second will outline a course of training for grocery clerks, and a third describes approved methods of washing the baby's milk bottle. Others embrace topics ranging from the hanging of curtains in the best parlor, to the possibility of forecasting the price of hogs by logarithms.

The most dangerous kind of bureaucracy that can be conceived is found in the proposed Federal Department of Education. It stands at the gates a mendicant, but once these are opened, it will become a tyrant. Within a decade it will demand—and get—its millions, and freedom in education in this country will be at an end.

Why Do They Leave It Out?

HILAIRE BELLOC

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I DO not know whether my readers have noticed how rapidly we human beings get used to enormities. A thing that will shock us when we come across it for the first time soon comes to seem quite natural when we are used to it, and we forget how it must strike other people. I had an acquaintance some twenty-five years ago who kept a little Shetland pony as though it were a dog. It had a stable at the end of the yard in his London house, but he would very often have it in the house; and one would find it, looking demure and rather silly, in the hall as likely as not when one walked in. Now my friend had quite ceased to remember how extraordinary that seemed to chance visitors—to be met by a little horse when the door was opened to them.

But there is something much more extraordinary going on around us all the time in England, which we Catholics especially ought to remark as quite out of nature and abnormal, yet which we take for granted as much as do the people about us: and that is the amazing habit of leaving out the Catholic Church. When you come to think of it, the practice is not only extraordinary and abnormal but at first inexplicable. Here you have what is, in the eyes of all Europe, the chief European institution. The Catholic Church is that which made our civilization. It is that from which we inherit all our morals (what is left of them), all our tradition in literature, architecture, manners, clothing and everything else.

A man has not to believe the Catholic Church Divine in order to be acquainted with such glaring and obvious truths. The Catholic Church might be no more to him than Confucianism or Mohammedanism; and yet, unless he were completely uneducated, he would at least know that Confucianism was the chief name in the Chinese civilization and Mohammedanism the creator of the world of the Arabian civilization. Yet here is what corresponds, for all of us Europeans, to what Mohammedanism was for the Mohammedans, what Confucianism was for the Chinaman, and English people writing about Europe and about their own country, about the future of our civilization and even about the main problems of religion, hardly make mention of the one enormous fact which out-tops and overshadows all others whatsoever in our history and our culture: Catholicism.

Is it not surprising? Do you not think that the foreigner, after he has had some experience of modern English literature and journalism is astonished at this singular gap? Do you not think that posterity also will puzzle over it and find it impossible to explain? On most of the few occasions when the Catholic Church is mentioned at all it is mentioned with contempt; sometimes friendly, sometimes unfriendly. Much more rarely it is spoken of with open hatred. In ninety-nine cases out of a hundred it is simply left out.

Now, for people living in a European country and writ-

ing upon the affairs of our civilization as our journalists and authors must necessarily do, this is like writing on the history of the last twenty years without mentioning the Great War, or talking of political life under Queen Victoria without mentioning the House of Commons, or making continually allusions to the old Roman Empire without mentioning the town of Rome. The exact word applying to such a state of affairs is the word which I used at the beginning of this article. It is, speaking strictly and with precision, an enormity. It is something out of nature.

When your journalist or your book-writer or your public orator speaks with the current official dislike or sneer in the matter of Poland, or in the matter of France, or in the matter of Belgium, or of Italy, or of Ireland, when he speaks with corresponding respect and admiration of the non-Catholic countries, he never by any chance mentions the one thing which is the gist of the whole discussion—the Catholic Church, which is at the root of the one culture and the dislike of which is at the root of the other. When the same people treat of any great social question of our time they never by any chance consider the Catholic attitude, that is, the traditional attitude, and contrast it with any innovation which they propose or which they combat. They will use almost any other term so long as they can avoid the term "Catholic."

When at the University they discuss philosophy it invariably means the old and great philosophy of the Pagans which led up to our civilization (the philosophy of the Greeks) or the muddled and ephemeral philosophies of the Protestant Germans. Of Catholic philosophy not a word. Until quite lately they did not even mention Thomism let alone the medieval variants, predecessors and opposers of Thomism. I am told that now some mention of the Scholastic philosophy, or at any rate of St. Thomas himself, is to be heard at Oxford; but the relative position which the Scholastic philosophy holds in the philosophy of the last thousand years they no more appreciate than a child appreciates the importance of banking in the nineteenth century. As for Suarez they have never heard of him.

All this is even true of discussion technically and actually religious—that is, dealing with the comparatively restricted but all-important field of doctrine. It was but the other day that a Cambridge don wrote publicly upon the necessity for a new religion or, as he put it with the usual verbiage, "of restating doctrine in a form acceptable to the modern mind." This worthy man was evidently of some importance in his own circles of the official Anglican world, for the *Times* put his letter on its principal page in large type. The burden of his song was that since "we" no longer "could" accept "the old forms" of Christian doctrine, "we" must set up some new arrangement.

What he meant, of course, was that he and his like had stopped believing in the Incarnation (and all that) and wanted to be allowed to say so more openly. He was obviously as sincere as he was ignorant; what he meant by the "older forms of Christian doctrine" was simply Catholic dogma—or so much of it as the old-fashioned Anglican used to retain. What he meant by "we"—a word which he fondly used to mean the bulk of people living and thinking in Europe today, was, of course, his own little narrow world into which no knowledge of the Faith has ever penetrated, in which the living atmosphere of the Faith is quite unknown. What he meant by the inability of the modern man to believe in doctrines which his fathers believed in, what he meant when he used the words "could not," was that he himself and those like him had lost what little vision of truth they ever had.

But, then, why on earth didn't he say so? Why didn't he say: "While on the one hand there is a vast and increasing body of men—the leaders of them among the highest intelligences of our time—who defend with more vigor than ever the full structure of Catholic doctrine; on the other hand there are many, of whom I am one, to whom that structure seems man-made and false."

If he had talked like that the discussion would be carried on in the real world, as it is. But instead of that, he and those like him—that is, pretty well all English writers upon these things—carry on as though the larger, the stronger and the more vital half of Europe—the great body of thinkers who are more enthusiastically than ever defending the Faith—were negligible.

I wrote at the head of these remarks the word "why." I asked: "Why do they leave it out?" The answer, in the case of nine out of ten of them, can only be "because of fashion"—or perhaps fashion and ignorance combined. But there are always leaders in these things; there is always some group of people who set the tune to which others dance, and with these people I think the answer is very different. The reason *they* use the boycott is that they are afraid.

The increasing strength of the Catholic Church throughout the world, coupled with the increasing contrast between it and the increasing Paganism of its opponents, makes them take refuge in what they think to be their best defence—a conspiracy of silence; a pretence that the Catholic Church is now so remote and done-for that it is no longer worth taking into account.

If you doubt this, consider two historical phenomena which seem to support it. The first is the similar boycott of the Church just before the conversion of the Roman Empire, when she was at her very strongest before her final triumph; the other is the difference between the modern attitude in the matter and the attitude which was taken up within living memory. This business of leaving out the Catholic Church—that is, of leaving out the hero or villain of the piece and deliberately ignoring the one thing which, whether loved or hated, explains what Europe has been and what the better half of Europe still is—is a novel one.

In the old days, the mid-Victorian time, when the Church was under the weather throughout Europe and

of far less effect than it is today even in England, it was spoken of much more openly, entered much more generally into the discussion of history and politics and everything else. I do not see what can account for the change here, any more than what can account for the singular silence upon Catholicism when it was upon the eve of victory in the old Roman times, except this feeling of fear, and the corresponding feeling that to meet such an opponent the falsehood of silence is the most convenient weapon to hand.

"Clancy Inc" and the Anti-Social

JAMES WILLIAM FITZ PATRICK

TERENCE CLANCY, head of The Clancy Construction Company Incorporated and known to his family by the irreverent nickname of "Clancy Inc," looked down the table and studied the dinner guest. He saw a big man with rosy cheeks, shining white teeth, a booming authoritative voice, and an adventitious laugh like the Bray of an ass.

"Who is he, what is he, and where did she find him?" he whispered to his youngest daughter.

"He's Dr. Smiley Sappey, chief of the Institute of Child Euthenics of Aubrun Teachers' College." Delia whispered back. "Cicily grabbed him off from 300 members of the Mothers' Study Club where he lectured this afternoon. He's a lion."

"He has a fine appetite," said Terence admiringly, "even for a lion."

"And the dilating powers of an anaconda," added Delia. "Big shot in the educational racket, though."

"They'd call him a *gamaugh* in the old country," breathed her father. Despite the fact that he had talked for the two hours of his lecture, Dr. Sappey was going strong when the after-dinner coffee was served.

"Are you interested in children, Mr. Clancy?" he enquired.

"I am," admitted Terence. "In moderation."

"They are a great problem," sighed the doctor ponderously. Mr. Clancy threw an appraising eye around the table at his offspring and laughed shortly. There was Jeremiah, the son who called himself "Gerald"; Catharine who had, in the cause of elegance, re-named herself "Cicily"; and Delia who for a time had "Dolores" engraved on her calling cards but who, upon recovering her good sense, had harked back to her original baptismal appellation. He had a soft spot in his heart for Delia. For all that she talked slang he did not understand and was addicted to frankness of expression so unbridled that more than once he had informed her she was a "bold lump," she had compensating qualities. She was good humored, she joined forces heartily with him in his tilts with the rest of the family, and, unknown to her, he had discovered many of her acts of anonymous charity.

"'Tis me that knows they're a problem," said Terence. "How many have you?"

"None," answered Dr. Sappey.

"Dr. Sappey specializes in goofs, don't you, doc?" explained Delia.

"Goofs?" echoed the expert in Child Euthenics. "I don't follow you."

"Nuts! Crackpots! Loons," elaborated Delia. "Kids who haven't all their buttons."

"You mean behavior deviates," corrected "Cicily" hurriedly. She could have slapped her sister with great satisfaction—an action in which Dr. Sappey would have been delighted to collaborate. He thoroughly disliked this young person, pretty as she was, who insisted upon calling him "doc" and who would not be impressed.

"The trouble with our pedagogical system," declaimed the doctor, "is that it does not take into sufficient consideration the problem child."

"Cicily" nodded agreement. She had recently joined the teaching staff of Model School 225 in spite of her father's remonstrance that she ought to let someone have the job who really needed it.

"Few teachers consider a child who does school work but whom tests reveal to be working far below capacity, a problem," expounded Dr. Sappey. "They fail to see in the unusually quiet, well-balanced child the problem which mental and physical tests disclose."

"In other words they're all right till ye find something wrong with them?" suggested Terence quietly.

"In a way, yes," conceded the educator. "The test is the thing that tells the truth. Children may be markedly deficient in one or more of the skills or tool subjects; they may be queer; daydream excessively; be emotionally unstable; bluff and evade responsibility; be unpopular with their classmates; ask irrelevant questions."

"Do they still do that?" interrupted Terence, smiling reminiscently. "I remember how we used to pester the life out av ould Con Callaghan whin he was tryin' to knock the Rule av Three into our heads back home in Abbeyleix. But he was a match for us!"

"Oh, I say, pater," protested "Gerald." That suddenly assumed brogue of his father's was the invariable sign that "Clancy Inc" was about to become obnoxious.

"Let him alone," remonstrated Delia. "Go ahead, Clancy Inc. Let's have a load of ould Con."

"Delighted," submitted the doctor, looking anything but that. These sudden interruptions and mysterious digressions rendered connected thought impossible.

"'Tis nothing," resumed Terence. "But whin we'd come across a word in the readin' book we didn't know the meanin' av up we'd go to ould Con for information. He'd look at the word a long time and thin he'd fetch us a crack across the ear and roar 'Skip that! 'Tis the name av a wild animal abroad!'"

"Gerald" flushed angrily and "herself" from the foot of the table frowned reprovingly. Delia shrieked wholeheartedly and Dr. Sappey brayed the laugh that bespoke no understanding. "Cicily" kept her eyes on her cup.

"I have a case I wish you would help me about, doctor," she began after a pause. "He's seven years and eleven months old and he's breaking my heart."

"He's beginnin' young," commented Terence gravely. "What will he be whin he's eight I dunno."

"Perhaps we better begin at the beginning," advised the doctor. "What is his Stanford-Binet quotient?"

"One hundred and nineteen," answered "Cicily". "I began to notice him when he developed a cough to leave the room."

"Hm!" mused Dr. Sappey. "A clever evasive mechanism! What else?" "Well," resumed "Cicily," "you see we have socialized recitations." "Naturally," commended the doctor, rubbing his hands happily. "What's that?" demanded Terence.

"Letting the brats do exactly as they please, Clancy Inc." broke in Delia. "If it's reading time and one of them wants to write, he writes. If it's writing time and he wants to draw pictures on the blackboard he does it. The schoolroom turned into a bughouse."

"Nothing of the sort," said "Cicily" indignantly. "It simply means, papa, that we do not force children to do what they do not wish to do. We permit each individuality to express itself freely."

"The day I horned in to give you the once-over your little individualities were expressing themselves by howling like a lot of Pi-Utes," continued Delia stubbornly.

"Don't be silly," snapped "Cicily". "They were singing a song the words and music of which they wrote themselves."

"I always wondered who 'twas that made up the popular songs," commented Terence. "Now I know. 'Tis bhoys and gurrils in the second grade."

"What were they doing, pounding packing boxes in the back of the room?" questioned Delia.

"I had been telling them the story of Christopher Columbus and his ships, the Santa Maria, the Pinta, and the Nina," said "Cicily".

"And the little ones were building boats," exclaimed Dr. Sappey. "Capital! Miss Clancy. I congratulate you."

"We found out that the boxes were mysteriously disappearing," continued "Cicily", and discovered that this boy I mentioned was stealing them after school."

"You had him examined by the pediatricist of course?" asked the doctor.

"And the psychologist and the neurologist and the dentist and the oculist and the principal and the school nurse," answered "Cicily". "We couldn't do a thing with him. He wouldn't open his mouth. Just sat and glared at us."

"Defense mechanism," announced Dr. Sappey. "What collaboration from his family?"

"His mother slammed the door in the investigator's face," confessed "Cicily".

"Bad home environment for one thing," decided the doctor. "Offhand I would say your I. Q. 119 was a pronounced anti-social. You might however have the nutrition expert go over him. His diet is probably wrong and there doubtless is some auto-intoxication present."

"Who is this lad?" enquired Terence. "Where does he live?" The required information was forthcoming. "Clancy Inc" sat silently thinking. "Ha!" he exploded suddenly. "I just remembered I have an errand to do. You'll excuse me, doctor? Would you come along, Delia, and drive the car for me like a good girl?"

"Why not?" said Delia, blocking her cigarette and rising to accompany her father. "So long, doc. We'll

be seeing you! Take it easy, kid," she counselled "Cicily."

Three hours later Dr. Sappey's voice was booming from the library as Terence and Delia entered the hallway of the Clancy mansion on their return.

"I think I've had all I can stand of that fellow for one night," he told Delia as she helped him out of his great-coat. "Tell him good night for me—or anything you like." He patted her cheek gently with his strong old hand. "Thanks, ahudge, for coming along."

"Trot along, darling, and get your beauty sleep," said Delia, standing on tiptoes and kissing him unexpectedly. She followed him with her gaze as he went wearily up the stairs and then called to him as he reached the turn. "You're a pretty good egg, yourself, Clancy Inc," she said softly. "Just about one hundred per cent!"

The powder puff had erased the tear marks from her face but her eyes were suspiciously moist when she entered the library.

"Where on earth have you been all this time?" asked "Cicily" with some slight indication of annoyance. After all it was no joke listening to a lion roar hours on end even if it happened to be pedagogical one.

"Oh, playing around with the butcher, the baker, and the guy that sells the coal," replied Delia airily.

"What are you talking about?" demanded her sister.

"We have been investigating your behavior deviate,

Katie," answered Delia. "Did you get in?" questioned Dr. Sappey, eagerly.

"Up to our necks, doc," answered Delia. "We found the father in bed with pneumonia. 'Clancy Inc' rushed him off to the hospital. The lady who slammed the door on your snooper is down with a fine case of flu and a nurse had to be dug up for her. There wasn't a mouthful of food or a bit of fire for the five kids. Everybody too proud to let the cat out of the bag." There was a momentary catch in her voice. "And we found little I.Q. 119 down in the cellar trying to break up Santa Marias and Pintas and Niñas with a cobble stone."

"I knew he was an anti-social," crowed Dr. Sappey, "and that proves it. Wilful destruction of property."

"Wrong again, doc," corrected Delia. "He was trying to smash the wood into pieces small enough to go into the kitchen stove." All at once she dropped into a chair and it became impossible to tell whether she was laughing or crying. Or a little of each.

"I don't see anything funny about it," grumbled "Gerald." "Boy like that is a menace. Something should be done about him."

"Don't worry," said Delia, wiping her eyes. "'Clancy Inc' has attended to that. Before we left he slipped the kid two dollars and told him to go out tomorrow morning and buy a hatchet!"

The Apotheosis of Albert the Great

THOMAS M. SCHWERTNER, O.P.

ON November 7 Pope Pius XI sent the students of the Collegio Angelico back to their academic halls to pore and ponder over the works of St. Thomas Aquinas whom he, following the example of sixty-four of his predecessors, had presented in his superb encyclical "Studiorum Ducem," June 29, 1929, to the learned world as the safest leader of theological thought. He paused for a moment to remark that he would ever look upon it as one of the greatest glories and one of the deepest joys of his pontificate to have had the privilege reserved to him by Providence to number amongst the accepted Saints of God and the recognized Doctors of Christ's Church that great medieval man, Albertus Magnus, or as he was called within a few decades of his death in 1289, the *Doctor Universalissimus*. For he alone of all the world's scholars won for himself the title of great, not only because of his intellectual gifts and scholastic achievements but also because of his preponderating influence on the Angelico's academic formation, insatiable thirst for knowledge and life—long crucifixion to the pen.

The Holy Father intimated that there would soon be a plenary meeting of the College of Cardinals in which the decree would be published to the world that the canonization might proceed in accordance with the established norms of the Church in such cases. And, he added, the final apotheosis of Albert would take place in the coming spring—of all seasons of the year, students

with a poetic vein in them thought, the one best suited to symbolize the intellectual action of that man who made a second spring to blossom in the Christian schools by fructifying their arid fields with the refreshing waters of Aristotle.

There are those in Rome who entertain the hope that Pius XI will select March 7 as the day of Albert's glorification. Thus on the feast day of him whom he loved above all his other pupils and whom, in his eighty-third year, he travelled on foot all the way from Cologne to Paris to defend from the unjustified and unjustifiable attacks of his enemies, Thomas would not be too far away from the master who had championed his orthodoxy, and withdrawn himself into comparative obscurity for seven centuries to allow to shine as the brightest star, the *Doctor Communis*, in the Church's firmament.

Now it is interesting to remark that, when there was question of the canonization of St. Thomas, Pope John XXII was inclined to champion the cause of Albert. He spoke in this strain to the Dominicans who would not move in insisting on the claims of Thomas. It must be evident from a study of the legislative acts of the Dominican Order that there was for a long time a well-defined suspicion of the natural sciences which Albert had fostered so much not only by his commentaries on Aristotle but also by his own observations, especially in botany, zoology, and mineralogy. He had established a school of experimental study (which produced such medieval

scientists as Vincent of Beauvais and Thomas of Cantimpre), much to the chagrin of Roger Bacon who went out of his way to slur the intellectual equipment of the German investigator. Since Thomas gave the Dominican Order its decided theological bent we can understand why Albert was eclipsed, though never entirely neglected or forgotten.

Whilst Albert early received by popular and later by formal acclaim the cult reserved to the blessed of God, his devotion to natural sciences, especially when these began to be handled with greater caution, was one of the causes of delay in his formal canonization. For it is true that Albert took over from Aristotle and his Greek, Jewish, and Arabic commentators scientific lore which eventually came to be looked upon as magic, though some of his theories are now being vindicated as, to take but one instance, the transmutation of metals (the butt of many a sciolist's arrows) which today is effected by bringing lithium under the influence of radium emanations, thus producing copper.

Thus what constituted Albert's first title to glory amongst his contemporaries became one of the reasons of his deferred apotheosis. Hence we can understand the failure of the petitions to Rome for his canonization by the Dominican chapter of 1601 and the four succeeding ones, as also that of the bishop of Ratisbon (over which diocese Albert had ruled in 1260 and 1261), and again in 1619, when St. Robert Bellarmine put himself at the disposal of Bishop Albert IV. During all this time the Faithful gave a frankly religious cult to the memory of Albert in the form of the aureola, public chapels, pilgrimages, liturgical prayers, and frequently the appropriation of the name of saint. During the sixteenth and seventeenth centuries no less than a dozen supplications were addressed to Rome for his canonization by secular rulers and ecclesiastical courts.

All exterior cult was halted on June 17, when in the short space of two hours the Dominicans were driven from their Cologne convent (which Albert had inhabited and characteristics of whose masonry he had examined and described minutely) and from the guardianship of his tomb. After the suppression of Religious Orders in the Rhine countries by Napoleon in 1804 the remains of Albert were transferred to the church of St. Andrew where they still repose. *An den Dominikanern*, as the plaza is called today, in the Stolkasse, the Cologne Post Office marks the site where the old convent stood, a convent where Albert taught crowds of students, amongst them St. Thomas Aquinas, from 1248-1254, again from 1257-1260, and again from 1270-1280 when, seated in a chair, with a robe thrown over his knees, surrounded by his brethren singing the *Salve Regina*, he died the death of the just.

During the days of Pius IX there was a widespread movement in Germany to petition the Holy See to number Albert the Great amongst the Doctors of the Church as so many learned writers had done for years, especially John Zucchi in 1684. The Roman Congregations replied that it was the authentic mind of the great Benedict XIV who in his *De Beatificatione et Canonizatione Servorum*

Dei had set down the norms and procedure to be observed in this important matter involving the Pope's infallible prerogative, that only formally canonized saints could be accorded that honor. Thereupon the Dominican Order and the King of Spain petitioned the doctorate for St. Raymond Peñafort who had codified the canon law of the Church under Gregory IX and had long been spoken of as deserving this honor. The reply came back that it was the established rule of the Congregations, following Lambertini again, that no Religious Order, excepting the Benedictine in view of its great antiquity, should receive such a distinction and since the Dominicans could glory in St. Thomas Aquinas they should gracefully desist from advocating the claims of Raymond.

But the Congregation, realizing the desire of the Christian people to have another leader declared an authoritative teacher, manifested a willingness to consider St. Alphonsus Liguori who received the title in 1871. Archbishop Bonaventura Scaccia of Siena, who in his early priestly days was closely identified with the Sacred Congregation of Rites, vouchsafed me these and many other interesting details of the workings of this responsible tribunal of the Church.

The present Holy Father, having established a precedent in favor of the Society of Jesus, after St. Peter Canisius, in the case of St. Robert Bellarmine (who in his day was so interested in seeing Albert meet with this supreme recognition), was induced to listen to the pleas in behalf of the great medieval scholar by Cardinal Andreas Fröwirth, Chancellor of the Holy Roman Church, with whose name the final honors to be shown the new saint are inextricably bound up.

Some years ago this eminent Prince of the Church on his way to Munich, where he had served seven years as Papal Nuncio, was brought to death's door by illness at Basel, Switzerland. No hope was held out for his life and those in attendance expected his death momentarily. He vowed that whatever span of years be granted him he would devote to the cause of Albert's canonization so that the age-old aspirations of the German people might receive a crowning glory just at a time when the fatherland was in dire peril of being drawn away from the Church by the new and savage forces unchained by the War and tremendously aggravated by the social and economic deliriums of its aftermath.

The Cardinal's rapid restoration to health and vigor once more focussed attention on the cause of the national *beato*, and soon duly sworn affidavits came pouring into Rome to prove that the intercession of Albert was being felt on all sides. Petitions for canonization by the hundred from all grades of ecclesiastics were sent to Rome; the *Katolikentag*, or national convocation of the German Catholic laity, took up the matter on two occasions; learned societies, especially the *Goerresgesellschaft*, joined with more than twenty Catholic universities of the world in begging the Holy See to raise Albert to the full honors of the altar to such good effect, that within the next twelvemonth we shall witness the day when one of the medieval world's greatest men not only for his social and political action in Germany and his influence on the

Christian thought of the world for the last seven centuries but also for his undeniable sanctity, especially his tender devotion to the Passion, the Blessed Sacrament and the Mother of God, will receive formally and explicitly the undying immortality of saintship and the gleaming aureola of the doctorate.

The evident satisfaction of Pius XI over the happy termination of the process, as he made it abundantly plain by his remarks to the Angelico students, fittingly ushered in the deliberations of the "Albertus Week" in Rome to which the Pope advised them to go for the purpose

of seeing at close range the need, worth and fascination of a study of the history of dogmas. During this convention, covering the entire week of November 9-15, Cardinal Frühwirth as honorary president and Msgr. Ernest Riffini, Secretary of the Sacred Congregation of Rites, as acting president added the prestige of their names and presence to the learned men from all over the world who tried to prove, from their several angles of studious research, the wisdom of the Pope in adding Albert to the catalogue of saints and to the roster of the doctors of the Church.

The German Bishops and Hitlerism

JOSEPH F. THORNING, S.J.

Special Correspondent of AMERICA

THE Nazi program needs only to be stated to be shown inconsistent with decent ethics, Divine revelation, and the world character of Catholic culture. For has not Hitler, preaching a vague sort of Socialism, toyed with inflation, deified the Absolute State, and made the blood of a particular race the sole test of all rights and the touchstone of private as well as public virtue? Do not the Nazi banners bear the red of Socialism, the white of nationalism, and the hooked cross to signify the Aryan man? How can such a program be reconciled with respect for private property, the precept of Christian charity, and the high vocation of the Catholic Church to "preach the Gospel to every creature," knowing no distinction of "Jew or Gentile, bond or free."

None of the points in the Nazi program is very original or very recent. There was a strong anti-Jew movement in the time of Bismarck. State Socialism is indissolubly connected with the name of the same great statesman, while his support of the *Los-vom-Rom* (Away-from-Rome) agitation needs no amplification. Protestantism, it should be remembered, was the official religion under the Kaisers, and Protestants had most positions of honor, profit, and power. The Civil Service, the Army, the professions, especially those requiring a University degree, were looked upon as the special prerogative of Protestant youth from the aristocratic and upper middle classes. Under the Republic, there is more equality of opportunity, although the competition is keener and the jobs less lucrative. Is it strange that those who sigh for the departed glories of the "Second Empire" should feast their eyes longingly on the glittering eagles of the "Third Reich?"

In the Third Empire, it is hoped, there would be a return to a State religion with all the emoluments, distinctions, and profits of the *ancien régime*. Of course, this view is not proclaimed from the housetops by the Nazi orators, but it is implicit in Article 24 which reads:

We demand the freedom of all religious beliefs in the State, insofar as they are no danger to the public weal and do not offend against the ethical and moral sense of the German race.

Innocent as this sounds, it would easily be the entering wedge of a State Church, which would be nothing but

another branch of the Civil Service. Patriotic as the German Catholics undoubtedly are, they protest against this narrow criterion of right and wrong. Since when, they ask, is the feeling of a single race an infallible guide in matters of religion and morality? What warrant is there for assuming that the service of God must wait upon the whim and pleasures of an Omnipotent State? To the German Catholics such a view appeared the concrete embodiment of the selfish, extreme nationalism which the Holy Father condemned on Christmas Eve, 1930.

In fact, Cardinal Bertram, the Archbishop of Breslau, appealed to the words of Pius XI in his pastoral warning the members of his flock against National Socialism. At the same time the Cardinal Archbishop was careful to outline the nature of true patriotism. This consisted, he said, in love of one's ancestors, native tongue, and native customs. It was quite compatible with respect for other peoples, their speech, manners, and genius. For virtues or excellencies, conspicuously national, reverent thanks were due to God. Above all, the latter should be recognized as the Creator and Dispenser of all good gifts, whose image could be described in the lineaments of every race and nation. Race hatred, therefore, was a rent in the seamless robe of Christ, doing violence to the supernatural charity which should unite all Christians as children of the Church, spiritual brothers, heirs and apostles of Catholic culture. What place, he concluded, did race glorification have in a Christian view of the universe?

In Bavaria, birthplace of the Nazi agitation, the Bishops did not content themselves with a statement of principle but delivered a pastoral of detailed instruction. Representatives of National Socialism, the Bavarian Bishops contended, put race higher than religion, rejected the Divine inspiration of the Old Testament as well as the Ten Commandments. Attention was called to the Nazi refusal to recognize the Primacy of the Pope, because the latter "resided outside Germany." Nor was the tendency to form a national German Church (without dogma) overlooked. The doctrine that Might Makes Right, the Bishops continued, was in contradiction with Catholic social teaching. Consequently Catholics were forbidden to cooperate in the National Socialist movement: the

presence of Nazi military units with uniform and banners was banned at Divine worship; while the Sacraments were to be denied to those deputies, editors, and agents who worked for the collective aims of the party. The Bishops left it to individual confessors to determine whether mere membership in the party constituted an occasion of sin. Where resort was had to violent methods they declared "good faith" was no excuse.

On March 5, 1931, the Bishops of the ecclesiastical province of Cologne, headed by Cardinal, Archbishop Schulte, reiterated these instructions and quoted with approval the following passage from Cardinal Bertram:

We Catholic Christians know no religion based on race, but only the world-embracing revelation of Christ, who brought the tidings of salvation, the one treasury of the Faith, and the same commandments for all peoples. Let each people and each race bring to full development its own proper perfections within the empire of Christ the King. . . . We Catholics abhor the notion of a national church. Catholic means universal. "One flock and one Shepherd" embraces the whole world; that is the fundamental idea of the Kingdom of Christ, solemnly proclaimed before His death on the Cross. . . . "One flock and one Shepherd" are likewise the words which consecrate the mystical union which, in spite of earthly differences and interests, reigns in the family of nations.

Two weeks later, after protesting against the violence of partisan speech, press, and action, the Bishops of the Upper Rhine made a calm analysis of the Nazi Article 24. The moral "feeling of the German race" was no safe guide to right conduct or religious duty. It was pure fiction to suppose God had created a special moral faculty for "the German man." Germans were bound by the Commandments of God and the teaching of Christ just like other men. However much the German Catholics loved their fatherland and their fellow-citizens, they repudiated the plan of a national church as emphatically as their forefathers of blessed memory. "No Catholic," therefore, "could be permitted to accept the opposite doctrine as true nor testify to its belief with word and deed."

The practical effect of this prohibition was not long in doubt. On August 29, 1931, shortly after he had addressed a Nazi meeting in Mainz, the Deputy Peter Gemeinder was stricken dead with heart failure. The members of his family were devout Catholics and naturally wished that he should have a church burial. When the parish priest of Darmstadt in the diocese of Mainz (Province of the Upper Rhine) demurred, an appeal was taken to the Vicar General. The latter declared there could be no question of a church burial inasmuch as Peter Gemeinder had been a member and leader of an organization banned by the Bishops and had died without signifying his repentance and separation from the Nazi movement. Although the brother of the dead man pointed out that the deputy had outwardly fulfilled all his religious duties and had always made himself known as a loyal Catholic, the Vicar General upheld the episcopal prohibition, explaining that disobedience made Gemeinder a public sinner in the meaning of Canon Law.

According to the Archbishop of Paderborn and his Suffragans, National Socialism is "not only a political party, but also a philosophy of life." It is a politico-

cultural movement and, when it enters the realm of faith and morals, the Church cannot remain silent. The Bishops repeat that the Kingdom of Christ is

international, universal, catholic. The spirit of Christ is replete with Catholicity. The prayer of Christ knows no distinction of rank, person, or nationality. This shows the straight road to victory which the Church, as the Catholic Church, has embarked upon and will continue to follow to the end of time.

The Bishops add a word of caution which is particularly applicable at the present time. They note the variety of attack to which the Church and Christianity is subjected. They know that one wing of the Nazis will often propose action which Hitler or other leaders disclaim. Herr Hitler has been forced to say: "We cannot be held responsible if once in a way a member of a party of 800,000 says or does something absolutely idiotic." And yet people have not forgotten that he also declared: "Nothing happens in the movement that I do not know of and approve. More, nothing happens that I do not wish!" Consequently, as long as powerful elements in the National Socialist party continue to rant against Holy Scripture, the See of Peter, and "Roman centralization," the Bishops will not relinquish their position that "the hooked cross is a battle-standard against the Cross of Christ."

In view of repeated rumors that the Bruening Cabinet might be widened to include the Hitlerites, it might be well to note that the episcopal prohibition holds "*so long and so far as National Socialism adheres to a politico-cultural program which is incompatible with Catholic teaching.*" In short, anything remotely resembling a coalition between the Center party and the National Socialists would require a renunciation of the unethical, anti-Catholic, and un-Christian views and methods which have played so prominent a part in the Nazi movement to date. The moderation of the Hitler headquarters in Munich in recent months and the emphasis the Nazi leader himself has placed on a policy of strict "legality" are a new development, not bereft of promise. It remains to be seen how far the rank and file, to say nothing of group leaders like Goebbels, Rosenberg, and Hugenberg, will conform to this new-found moderation.

In the meantime, this much is certain. The German Bishops have proved true to their high trust as successors of the Apostles. They have nourished their flocks with true Catholic doctrine. They have reiterated the universality, the unity, the authority of the Church and the union of all the Faithful under one visible Head, the Vicar of Christ. Yielding to none in their love of country and their desire for its proper reconstruction, they have not wavered for an instant in their condemnation of hyper-nationalism, race glorification, and State supremacy. In so doing they have rendered a real service to the cause of friendship among the nations and indicated the only possible basis of a system of international morality inspired by truth, justice, and love. Nor is it any exaggeration to say that these episcopal letters, viewed in their entirety, represent one of the most impressive documents on world peace given to the present generation. They are, by centuries, in advance of the Kellogg Pact, the Locarno Treaties, and the League Covenant.

Education

What They Learn in Our Catholic Schools

MARK O. SHRIVER

POSSIBLY this little paper should have been entitled "What They Teach in Our Catholic Schools," but it is less concerned with what is part of the curriculum, than with what is actually learned. After all, that is the important thing and any man, woman, or child, connected with the National Education Association, or any other group, who tries to tell me that all a child learns in one of them is religion, had far better save his breath to cool his porridge. During recent years I have, more than once, had occasion to discuss Catholic parish schools in these columns and, while the plea has often been that there should be some sort of school, or some type of school different from that which we now have, actual experience teaches that perhaps it would be just as well to acknowledge here and now that the select schools which have been suggested would be an entirely unnecessary addition to what is now generously and lavishly provided. Of course, the children learn religion, and that is the reason, the principal reason, that they are sent to one of them rather than to a private or a public institution. But they learn an amazing amount besides.

When young hopefuls finish the first grade, the amount of information that has been acquired amazes any one who will stop to investigate. They can read, and read well enough to get the sense of their favorite stories about animals, which had been brought to their parents for explanation in the past. Of course, they still need help with an unusual or an unfamiliar word, but they have made a magnificent start down the broad highway. And then, if in the course of that first year they have been reading about God, and Saints and Angels, at school, that will have done them more real good than stuff picked out of the papers or books for entertainment because of alluring illustration. Obviously there is Catholic reading, and quite as obviously there is Catholic arithmetic too, and history, for it is just as informative to add Angels to Angels, as it is to add potatoes and apples, or to parse potentates and popes.

He would be a reckless "educator" who would affirm that because a primer or a reader is adorned by an *Imprimatur* or a *Nihil Obstat* a child could not learn from it at least as well as from the marvellous adventures of Jack and the Beanstalk, carefully expurgated to eliminate all references to thievery and witchcraft and told in words of one syllable. Yet, that is just the position of some educators, and of many supercilious and self-seeking parents who assert that all our schools give is religion. Thank God, they do teach that, but for the most part religion is absorbed along with necessary elemental instruction in the three R's.

The Catholic child who must learn his religion from an hour a week in Saturday classes or Sunday schools, backed up by half-hearted and ineffective suggestion from parents, even when both are members of the Church, is

in a bad way. As a matter of fact religion can never be learned in that way at all, any more than bookkeeping can. How long do you suppose it would take a man to become a certified public accountant, operating on such a lopsided schedule? A child must think about his subjects if he is ever going to know anything at all about them. The purpose of education is to make him think, and religion is in no way different from anything else that has to be learned.

It sounds well to say that a child should not be taught religion in his early years; that he should be left to grow up and mature, and then make his own choice from his own observations and deductions, if any. Or, perhaps more accurately, it would sound well except for the fact that the major premise is wrong. It might be were it possible, but the whole of such a system is a contradiction. Letting a child grow up to make his choice when and as he elects to choose, is plainly and clearly the teaching of Protestantism. It is teaching private judgment and indifferentism; affirming that one religion is as good as another when, as a matter of fact, one religion is nothing of the sort. It is no answer to say that a child will be given certain information under the parish-school system, and that from what is given him he will choose, because, if the information given be true, it would be criminal to give him wrong information by silence, and let him base his choice on that. Jesus Christ did not found three churches, nor even two. He founded a Church and the Church that He founded is, and must be, better than a subservient latter-day imitation.

Those assertions are based on the Gospels and on tradition. As I heard a retreat master say last summer, the Apostles were not told to write a book. They were told to preach, and they did preach a certain definite understandable message. You can confirm that in any standard history. And when any rose up to preach something else, they were promptly condemned by the authorities of God's church. That is what happened to the Arians, and to the Nestorians in the early days, and the same thing also happened to Martin Luther when he came along more than a thousand years later to be the first Protestant in 1517. Now a child cannot possibly pick facts of history out of the thin air, but he is entitled to a right start and to what we call today, a "straight steer." A Catholic wants his children to have it and that is why they must attend a Catholic school.

If we are going to be honest about the thing, we must admit that we cannot have a non-religious school. There is not, and cannot be any such thing, since, unless something definite is taught, indifferentism and private judgment must be either definitely taught, or tacitly assumed, and passed on to the pupils—and both are a religion of a sort. Consider the non-sectarian services, as they are called, to which so many school authorities incline. They are just buncombe as far as the "non" goes. They are definitely sectarian, because ninety-nine per cent of the services in the Protestant churches are prayer and singing, and nothing more. Every Protestant is necessarily a sectarian, a member of a sect, affiliated with a group cut off from the old Church founded by Our Lord.

The religion that is learned in the parish schools is the religion that every Catholic child must know. But he cannot know it, and feel it, and live it, unless he imbibes it day after day with all the other things he learns at his little desk, sitting with his friends and companions at the feet of a religious instructor. He learns plenty of those other things, too. One need only consider innumerable instances, where in very close competition between the private, public, and parish schools, no Catholic has ever had cause to hang his head in shame.

Sometimes it is said by parents that the associations are not of the best in our schools. I know them and so do you. But there are many of us waiting, with no very charitable spirit it is true, for that reckless man or woman to ask if we do not fear the contacts which the little ones will make. Well, one thing is certain, and that is that the contacts are better than in any public school of which we have ever heard and, if observation be dependable, better than in most of these classy mixed schools which are also condemned by many an Encyclical. Thackeray was not thinking of parish schools when he wrote his *Book of Snobs*, but he wrote about some mighty mean ones, though the most contemptible of them all is the religious snob. If some of them would take a day off occasionally for solid thought it would do the parents, and the children too, a world of good.

There is a responsibility on every parent for the religious education of his children, be the parent Catholic, Protestant or Jew, and it is a responsibility that is appalling. It is so easy to feel that everything will work out because of environment, or heredity, or some other little understood force, and that because of it a child will be preserved to the Faith. Experience, however, shows that those influences exert a very slight effect when, in after life, conflict comes between principle and desire, between the demands of religion and the demands of a pleasure-seeking world. Unless elementals are learned in the lowest of the primary grades no substantial structure can ever be erected. Unless first principles are learned from the ground up there can be no real education or development. Unless religion is learned in early years, the result can only be the result we see in Russia today, a rising generation mouthing hatred of God, hatred of His Church and hatred of authority. Without religion and morality, good government is impossible. Unless children are taught both at school, the probability is that they will never learn either.

One thing learned in our Catholic schools is system, and respect for authority, duly established and duly constituted. Without that, neither this Government of ours, nor any government, can long endure. With it, who can say to what heights we may not attain? Loyalty and devotion to God, the Supreme Good, is learned in Catholic schools and that means loyalty and devotion to all lawful superiors. With the examples of history before us, and the lamp of experience to light our paths, with the happenings in those countries where God and His Church have been cast out, it would seem that a little more Catholic learning and a little more religion in all schools might not be a bad thing at all.

Economics

Short Selling

JOHN A. BALL

AMONG the causes of the present depression, one that has been advanced with emphasis, is the prevalence of short selling on the stock exchange. An attempt is here made to describe short selling and to give the most important arguments for and against its continuance.

When a person sells a stock short, he is selling something that he does not possess at that particular time. The first step in the transaction takes place when his broker, having received from him an actual order to sell a specific stock short, goes into the market and sells that security to a bona-fide purchaser. According to the rules of the New York Stock Exchange all sales must be consummated by actual delivery of the shares by 2:15 p. m. the following day. Therefore the broker must obtain the stock and deliver it to the purchaser within twenty-four hours. It is to be remembered that one share of stock can be substituted for another share of the same company. Thus, the first broker borrows the stock from a second broker who is willing to lend, and with this borrowed stock liquidates his market sales. In return he advances cash, equivalent to the full market value of the shares to the second broker.

The loan of the stock may be in two forms. First, it may be that the duration of the loan is fixed, or secondly, that under the terms of the transaction the return of the stock may be demanded at any time. Continuing with our transaction, we find that the stock may drop in price and the seller may order his broker to liquidate his short sale. This is achieved by the broker's going into the market and purchasing the same number of shares he had previously sold short, and with these securities repaying his indebtedness of borrowed stock. This transaction is known as covering a short sale.

The seller in a short sale hopes to be able to make a profit by purchasing stock at a lower price than that at which he sold it. He has made an actual sale and has received the money for it: he liquidates that sale by borrowing stock. Thus if he can purchase the shares at a lower quotation than that at which he sold, he is able to return the borrowed stock and secure the profit of the difference in the market price between the two transactions. For example, assume that he sold 100 shares of company A stock short. If the market price of the sale is \$50 per share he would receive \$5,000. If the market price dropped to \$40 per share he could then purchase the 100 shares for \$4,000. Thus, he would be able to return the borrowed stock and retain a profit of \$1,000 less, of course, commissions and charges. In like manner had the price of company A stock risen to \$60 per share, it would have cost him \$6,000 to return the borrowed stock, and inasmuch as his sale had given him only \$5,000, he would sustain a loss of \$1,000, plus commissions.

From the foregoing, two facts should be noted. First, a short seller, in order to obtain a profit from his trans-

action, must purchase at a lower price than that at which he sold. Thus, whenever he sells short he anticipates a decline in the price of the stock. Second, every short sale involves an actual purchase at some future time.

The chief contention advanced in favor of the short sale is its effect on the stabilization of security prices. It is maintained that the operations of a short interest in the market prevent stock prices from fluctuating far above or below their normal value. For instance, it is shown that if the price of a share advances to a level higher than the assets and earnings behind it warrant, short sales will take place. This action, creating additional sellers, will tend to depress the price of the share nearer to its normal value. In like manner, if the price of the security be depressed, the short interest will cover its sales and become actual purchasers. Thus, the additional purchasers will cause the market price to rise. It is held that these two actions, together with marginal buyers taking their profit at the peak, and reentering as buyers again when the price has been depressed, tend to keep an equilibrium of market price somewhat near the inherent value behind the security. Thus, it is held that in a rising market short selling tends to keep prices from being too optimistic; and in a depressed market short selling prevents conditions from becoming unduly pessimistic.

By a similar line of reasoning, it is maintained that the presence of a short interest in times of severe crisis prevents disorder and too panicky liquidation of securities. The effect is shown by illustrating from a rising market which has reached its peak and where a considerable short interest has developed. After the break in prices, when everyone is attempting to sell and there are few buyers, the short sellers will provide a cushion, inasmuch as they will be covering their previous short sales through actual purchase. That this will happen, and that the short interest will purchase in a falling market, is attested by the fact that many of the lenders of the borrowed stock will demand the return of their securities, and that many short sellers will be satisfied with a small profit.

Moreover, it is asserted that short selling facilitates the sale of securities in lots of less than 100 shares. Inasmuch as 100 shares is the minimum trading unit permitted on the Exchange, a seller of a small number of shares might have to wait until his broker had accumulated the necessary minimum orders before a sale could take place. As it is, odd-lot brokers are willing to buy the security immediately at the market price and, if necessary, partially protect themselves from the risk they incur by means of a short sale. In addition, the seller who lives at a distance from New York is able to sell his securities immediately, and conform to the time limit on delivery by the medium of the short sale.

Finally, the experience of Germany, France, and England, in abandoning legislation prohibitive of short selling, after having given it a trial, is offered as a warning.

On the other hand, the opponents of short selling advance arguments not only favoring its restriction, but

denying its advantages. They point to the bull market of 1929, and to the continued depression of prices in 1931, as a rebuttal of the argument of stabilization. Moreover, they assert that the panics in the market during past years reflect the small power of the short interest to act as a cushion. The main contentions presented against short selling are its failure to do any economic good, and its depressing effect on business conditions.

It is maintained that the short seller's interest is not stabilization of prices, but a continued fall in the quotations of securities. When a stock has been sold short, it is not to the trader's advantage to cover his sale until the price has been depressed as far as possible. In other words, he will not become a purchaser just because prices have dropped a few points, if he thinks they may be pushed still lower. Thus it is argued that every sale made in a declining market tends to depress the price of shares still lower.

In the case of a rising market, it is asserted that the short seller will not operate to any great degree. Instead, he will buy stocks, and be interested in forcing prices higher. The comparatively small short interest present in the market of November, 1929, is advanced as proof of this. Thus, it is believed that instead of retarding over-optimism in a bull market, and restraining undue pessimism in a bear market, the short interest actually operates in such a manner as to give each movement greater impetus.

Moreover, it is held that in a declining market bear raiding takes place. That is, attention is centered on one group of securities, and constant selling depresses their prices far below their normal value. The result of this raiding is not only confined to the specific securities, but depresses the whole list.

In addition it is believed that continuous selling in a market such as that of 1931 has an extremely discouraging effect on business conditions. In such a market, comparatively free from operations by the general public, it is asserted that the professional trader can more easily depress security prices. It is believed by many that the continued depressed conditions of the stock market have a tremendous psychological effect on the general public. They have a demoralizing result and cause unwarranted moroseness. This is reflected in the pessimistic attitude of the consumer and thus business recovery is retarded.

Finally, it is believed by those who desire restriction in short selling, that its retention is favored by professional traders because of the opportunity of making speculative profit. In addition, it is asserted that since most brokers and financial houses count their profit by the activity of securities, they are antagonistic to any change which would restrict the numbers of their commissions.

Short selling is thus upheld by its friends on the one side, and condemned by the general public on the other. What is to be done depends in the main on business conditions. If the situation shows improvement probably most of the criticisms will be forgotten, as in other depressions. On the other hand, if the market continues to decline, legislation restricting the use of the short sale will without doubt be seriously considered.

With Scrip and Staff

THE Rev. Dr. Henry Darlington, Rector of the Church of the Heavenly Rest, in New York City, doubtless expressed the views of many a thinking Protestant when he commented on the Pope's Christmas message:

It is very appropriate that such a call should be sent out by the head of the great division of Christendom on the birthday of Our Lord. Every Christian, by whatever name he may be known, has constantly before him the unity of all believers. Our weakness before the world is that we have raised up altar against altar, and in communities that are hardly able to support one church to the true glory and honor of God we have erected many.

The Pope calls us to unity, and to that idea we must all accede. But those who are outside his fold and whom he bids enter are likewise within their rights should they invite him to come over to them. This is the rock which always wrecks all proposals, for who will do the uniting, who will surrender, and be absorbed?

If the Pope's commission were his own; were his position the result of mere mutual agreement, of a consensus of pious opinions, Dr. Darlington's argument would hold. But the commission from Christ that makes him visible head of the Church, makes him also custodian of the unity of the Church, as it is to be effected in the concrete. The Rock of Peter, on which "proposals" are "wrecked," is the rock on which unity is built. These words are difficult to accept for those among our non-Catholic brethren who are learning to look upon church unity as a sacred ideal. But do they gain, even in "breadth of view," by seeking unity in compromise, when it can only be found in adherence to the concrete unity established by Jesus Christ?

AT midnight, the passengers on the ocean liner were awakened by the telephone ringing frantically in each stateroom, and announcing that the Captain wished all to assemble in the grand saloon. When the shivering, half-hysterical forms had hastily donned their bathrobes and slippers, and awaited his words in tense silence, the Captain made his singular proclamation. "We have discovered a leak," he declared, "which will sink the vessel in twenty-four hours, if allowed to go unchecked. Machinery cannot handle the pump; nor can the crew alone keep it going. We need the cooperation of all our passengers."

After two or three of the ladies had fainted into the arms of the ever-watchful stewardess, to be treated with spirits of ammonia, the Captain continued: "The builder of this vessel is known to you all. His wisdom, his integrity, his foresight are beyond question. He foresaw the possibility of such an event, and warned me that if it occurred, a certain method of mutual assistance must be followed, which would infallibly see the vessel into port. These directions I shall proceed to explain. They place no undue burden upon any passenger, no matter how old or how weak. Before I do so, however, let me draw your attention to the sad fact that this leak has been caused, in great measure, by the passengers' tampering with the structure of the vessel and experimenting with her motive power."

The Captain's explanations were heard, for the most

part, with complaints. Everything conceivable was alleged against them. His right to issue orders was questioned; and open rebellion proclaimed. The time was gone, exclaimed the ring-leader of the opposition, for marshaling free human beings as if they were slaves. Let every one use his own judgment, make his own survey of the vessel. The original text of the builder's directions was demanded; and the Captain was greeted with jeers when he replied that the message had been committed to him as a sacred trust, to which the elder officers in his crew could testify.

By that time the builder's own existence was questioned. He was a myth, a projection of the Captain's subconscious self. The boat was the product of natural laws. Let natural laws take care of it. Others, less drastic, expressed their profound admiration of the Captain's personal character. "You are an excellent man," they granted, "but you are only one amongst many excellent men. Why arrogate empire to yourself? You are outmoded. New times call for new methods." Witty lads on the A deck posted up delightful caricatures of the Captain on the bulletin board, mimicking his gestures, his earnest language, his appeal to past authority and former experiences. Buxom dowagers boasted that they were free from the deep-sea complex, and whispered that the Captain was really seeking to capitalize an imaginary wreck, or to get publicity, or to run for the Presidency of the United States. Particular stress was laid on the fact that the water, as yet, was calm, so calm that the swimming raft was let down; and there was great merriment over the Captain's "old sea-dog" predictions of a coming gale.

In the meanwhile the stokers, who bunked at the bottom-most row of portholes, burst upon the scene grumbling that the vessel was already beginning to lower her level. On the A deck their irruption was attributed to organized propaganda; but in the midst of the chatter a goodly gathering of men and women who had never attracted much notice on the long trip, and an astonishing number of jolly little children, stepped up to the Captain, and quietly announced: "Whatever the rest of these people think, we are with you and your crew. We are determined to keep her afloat till we reach dry land."

"Good Lord," came a voice, "could you want anything more solid than the deck you are standing on?"

"Pay no attention to him," said the Captain, "but follow me, if you are not afraid to humiliate yourselves by going down into the hold."

Even in the hold, however, the volunteers were not left to work in peace. Curious groups followed them. As one after another individuals left these groups, and joined the Captain's forces, the remaining onlookers became more hostile, and attributed these conversions to the desire of "having a fixed program," of enjoying the assurance of authority, of flight from the A deck and its amusements, etc. From the steerage, too, came threats to the effect that both the loyal and the disloyal were all class enemies. Since there *was* no port or harbor, anyhow, the best thing to do was to bomb the vessel, and build a community hotel on a catamaran.

"Don't be too hard on these fellows," remarked a cheerful gentleman when he noticed his companions growing a bit restive under the stress of toil and criticism. "Lots of these poor ducks are with us in their hearts. They have been misled. They would welcome joining with us on the job if they knew what we do."

Distressed by so much dissension, some of the better-minded among the non-cooperators proposed a conference. Delegates were to be chosen from each group. Particularly were they to treat of the question as to whether there was a literal leak or only a metaphorical one. After the delegates met and conferred, their positions were defined and their differences were discussed. The loyalist delegates, however, were dog-tired, grimy from the hold and a little sick from the bilge water, the odor of which the finer among the liberal group resented. Worst of all, they failed to clear themselves from the king-pin accusation of narrowness. They esteemed their non-cooperative friends. They willingly exchanged experiences with them. In their spare moments they would be glad to join with them in any movements which might tend to make life on the vessel more tolerable. But there was one work to be done, and only one way to do it. That way was not their invention, nor their psychology, nor imposed upon them by force. Their sound reason had accepted it on the Captain's authority; and it could not be changed, for they were bent, not only on making the port themselves, but on getting everybody else into port with them.

The two groups parted with sincere regrets, the loyalists returning to the pumps, the liberals dividing into subcommittees. The latter concluded unanimously: "The Captain himself must join the conference. If he can only be brought to make concessions we shall have unity at last." The proposal was hailed rapturously, but who would venture to propose it in person to the Captain?

While debate grew more anxious, the silence was broken by the Captain himself, who once more summoned all living persons to the grand saloon, there to hear his further message. All eyes were riveted upon him as his deep voice made itself heard above the whistling of the winds that had begun in the last few hours. Ranged in an expectant circle were the anxious eyes of the idealists, the mocking eyes of the wits, the roving eyes of the indifferent, the hostile eyes of the plotters, the steady eyes of the crew, the calm eyes of the workers, and the sparkling eyes of the children.

"Once previous to me," began the Captain, "there was a man in command of this self-same ship. He saw it threatened not by a leak, but by a wilful error in the chart, which would land us on the rocks. One man, above all, was responsible for this deviation from the course; one man, Cyril by name, was chosen by my predecessor to correct it. To this latter my predecessor gave tremendous authority. He commissioned him to preside, not at a conference, but at a council; not to debate, but to define the truth. Cyril did his job; using every effort that human mind and human courage could draw upon. The crew stood by him; the mutineers were quelled; and the ship was saved. The course he charted has never been lost, and we are following it today."

"Mutineers," came a whisper from the audience, "what a medieval concept!"

"Today," continued the Captain, "we face a situation that cannot be saved merely by charting the course. To reach the harbor there must be toil. All must labor. They must labor under my direction, not because I usurp to myself any authority, but because that plan has been entrusted to me by the great Builder, which alone can bring us to land. I have no physical means to enforce my will. The Builder, who is also the Owner of this vessel, commissioned me to cause no one to perish by any act of mine. If individuals amongst you are lost, it is your own doing. The Builder's promise will never desert us. Moreover, you will be far happier and healthier while you are laboring to save the ship, than while you are standing by and letting her perish."

A tremendous outcry greeted the Captain's words. "Why do we *have* to listen to him?" exclaimed some. "Our speakers only reach a few, but his words are broadcast to the entire vessel." "He has only said the same thing he has always said, but with new arguments and citations," added the scholars. "Well, I told you so," replied the secretary of the conference. "I told you he would make no concessions." "Dear me," wailed one worried-looking individual, "my wife is down in the workers' gang. She will be more intransigent than ever. And she has the children working to save the ship too. Even the kids are deaf to scientific optimism; and the worst is that they positively enjoy their job."

The workers then returned to their task; young and old, wise and unlearned. As they toiled, the ship rocked and reeled in the storm. But the Captain's words had given them new courage. From the doubters' numbers came newer voices, expressing confidence in the Captain, who alone could raise the one clear voice above all the confusion. And the ship plunged onward, guided by the hand that made no concessions, towards its distant and certain port.

THE PILGRIM.

THE IRISH EXILE

After the mournful time of the falling of leaves
And before the hesitant fingers of slender spring
Awakened the flowers and loosened the tongues of birds,
You came in the gray of the year when the winds were awing.

Sitting alone in my house, I was counting the years
Since honor and beauty were lost by a cowardly word,
And praying that you, my white one, would call me again
To rise in your name and redeem my recreant sword.

You came in the gray of the year and you knocked at my door;
I, who had fled you and failed you and left you alone,
Knew the sad knock that fell on the door of my heart,
Knew the still voice that whispered above the wind's tone.

I rose and I opened the door to the wind and the rain,
But never a creature was there, there was nought to be seen:
Nought but the rush of the storm round the roof of my house.
When will your feet return, Kathleen, O Kathleen?

J. G. E. HOPKINS.

Literature

Baltasar Gracián

IRVING T. McDONALD

WHEN Schopenhauer died in 1860, his administrators were puzzled by a manuscript, complete and ready for the printer, discovered among his papers. Examination proved it to be a translation into German that the pessimistic philosopher had made of a strange Spanish work entitled "Oraculo Manual," which was the essence, concentrated into three hundred aphorisms, of a dozen books by one Baltasar Gracián, who had been dead a hundred years and more.

The manuscript was accompanied by a brief essay on the author and his work, in which Schopenhauer declared that he was the only person who had ever made a readable translation of it. He described it as something utterly unique, and claimed that no book on precisely the same matter had ever been composed before. "It teaches," he wrote, "the art which all would fain practise, and is therefore a book for everyone; but it is especially fitted to be the manual of those who live in the great world. To them it gives at once and beforehand that teaching which they could otherwise only obtain through long experience. To read it through once is obviously not enough; it is a book made for constant use as occasion serves—in short, to be a companion for life." It had been, indeed, his bedside book, and its creator—"Mein Gracián," he had called him—his favorite author. Truly, in the light of circumstances, an interesting admiration. It is not every day that a Schopenhauer thus salutes a Jesuit; a Jesuit who, although the author of many celebrated works, would permit none of them to be issued under his own name but his "Meditations for Frequent Communicants," since he thought it "inconsistent with the honor of his profession to be ranked in the number and catalogue of profane authors."

One of the three great Spanish prose writers of the seventeenth century (for critics link his name with Quevedo and de Mello), Baltasar Jerónimo Graciá y Morales was born of noble blood at Belmonte, in Aragon, January 8, 1601. It is inferred that he was orphaned in childhood, for in his "Agudeza" he speaks of being reared at Toledo in the house of his uncle, Antonio Gracián, licentiate. He was the youngest of four brothers, each of whom entered a Religious Order: Felipe, the first-born, became a Franciscan; Pedro, the second, a Trinitarian; the third, Raimundo, a Carmelite; while Baltasar himself entered the Society of Jesus at the age of eighteen.

If his personal life was eventful, no record of it was left. He led the existence typical of his Order in those days as in these; he taught Scripture, the humanities, theology, and philosophy in various colleges of the Society and died in 1658 as Rector of the Jesuit college at Tarragona. With the exception of a few unimportant details, such as his popularity as a preacher and the fact that he was a frequent guest at the table of King Philip III, little more is known of him.

Gracián's first published work, "The Hero," appeared in 1630, and it was typical of much of his subsequent product. It consists of twenty chapters, each of which discusses a quality to be cultivated by him who would achieve greatness. They are human, practical and sometimes quite worldly admonitions, the value of which is as real today as the day they were written. The first, for example, advocates "that he should conceal the Extent of his Capacity." We should never, he tells us, discover ourselves entirely to the world, but cultivate an advantageous expectation of ourselves, for "to let others find out our bottom is much the same thing as giving them the right to rule absolutely over us: for their penetration into the abilities of others is a sure means . . . to make the superior person but a phantom and a name, and to substitute the inferior in his place and authority. Now if a man that has found out the bottom of another, is in a capacity to rule over him; he, certainly, whom no one can fathom or find out, lives always in a region inaccessible to dependance." This entire chapter, by the way, was adapted by M. St. Evremond when the Earl of St. Albans applied for advice that would benefit a young gentleman about to go out into the world. The same writer, in fact, made plentiful use of Gracián's aphorisms, and without the formality of credit. In commenting on this, an anonymous "Gentleman of Oxford" who made an English translation of "The Hero," said pleasantly, "I do not, however, accuse M. St. Evremond of Ingratitude for concealing the Name of his Benefactor; I rather think it an Honour done to Gracián's Merit, in having the Approbation of one of our most nervous and judicious Writers."

"El Discreto," a subsequent work, was of the same genre as "The Hero," and these two, possibly with another pair, "El Varon Atento" and "El Galante" (which have been lost if they were ever written!) are the chief sources from which the "Oraculo Manual" that Schopenhauer praised, was drawn. Don Vincencio Lastanosa, a dilettante numismatist and lifelong friend of Gracián, his publisher, in fact, selected and compressed many of the gems of wisdom that had sparkled from the pages of the Jesuit's books, and issued them in a handy format so that they would be available for such readers as cared to use them for study, meditation, or just casual nibbling. Don Vincencio evidently knew the book business, for few books have achieved the wide distribution of the "Oraculo." It was translated into French, Hungarian, Italian, Polish, German, Dutch, Latin and English, and in most of these tongues it went through many editions. One of the English translations was made, it is interesting to know, by Sir J. Skefington, and was prefaced by Isaac Walton. A new Spanish edition was issued as recently as 1930, while a de luxe edition of an English translation appeared in 1924 under the name, "The Art of Worldly Wisdom."

Strangely enough, the "Oraculo" and the works from which it was concentrated are not Gracián's strongest bid for consideration. Two other compositions are the chief support of his literary fame, one an exposition of a literary technique with which his name came to be asso-

ciated, and the other a philosophical allegory in three parts that preceded and strongly resembles "The Pilgrim's Progress."

The Renaissance had awakened Europe to a sense of literary style, and before the headiness of the experience had worn off there appeared in several countries a tendency to exalt and bedizen the formal element of literature beyond all the bounds of critical propriety. In England, the mannerisms of John Lyly stand as a monument to all extremists in expression. The extravagances and artificialities of the Marinists in Italy proved that Renaissance culture was not inviolate in the country whence the Renaissance had taken its greatest impetus. In Spain, the bombastic obscurities of Gongora heralded and hastened the decay of Spanish letters.

Perhaps it was in reaction to the culteranism of Gongora that an intellectual acrobaticism developed in Spain. The Conceptists concerned themselves more with the juggling of ideas than of words, with "keen, brilliant, and futile thoughts expressed in an unexpected way . . . that allowed a writer to display the subtlety of his wit." And it was left to Baltasar Gracián to epitomize the rhetoric of the Conceptists in 1642, when his "Subtlety and the Art of Genius" analyzed and codified the principles of Conception. Some critics have assailed him for his association with a technic that fell into disrepute. It has been alleged that Conceptism makes for obscurity. Father Bouhours, for instance, while praising him for his elevation, strength, and good sense, declared that sometimes Gracián either did not know what he meant himself or else wrote on purpose not to be understood. A delightful English commentator seized on this statement and declared that Gracián wrote "as Aristotle is said to have written, obscurely, on purpose to conceal from others what he was willing to teach his Pupil Alexander."

A few years before his death, Gracián issued the first volume of what has been considered his greatest work. It is alleged that it brought him into trouble with his Superiors, that he published the third and final volume in disobedience of his Provincial, and that he was disciplined for it. This is difficult to believe, for there appears no reason why any religious superior should wish to suppress a book of the character of "El Criticon," which is regarded as one of the great and abiding masterpieces of Spanish literature. In brief, it is a carefully detailed allegory narrating the reactions of a youth, Andrenio, who had been suckled by a wild beast and reared in an inaccessible island cave, to association with his kind and with civilization in general. He is accompanied by Critilo, a man of wide experience, and Gracián's ingenuity enables him to consider, in their passage through the world, every subject that might interest a moralist, scholar, or statesman. Among other attributes, "El Criticon" has been suspected in some quarters, without possibility of substantiation, of having influenced De Foe in the writing of "Robinson Crusoe," and Bunyan in "Pilgrim's Progress."

There is as much meat in Gracián today as ever there was. I can imagine no type of person on earth who could not be benefited, and generally in a substantial way,

by some study and application of his counsels. Surprising things have been said of him. One of the latest, uttered by Aubrey F. G. Bell in his monograph on the Spanish Jesuit published in 1921, states that "it is permissible to maintain that Gracián, whom the Jesuit critic Bouhours considered excellent when one could understand him, influenced moralists such as La Rochefoucauld, Saint-Evremond and La Bruyère and even that his doctrines bore fruit in the philosophies of the eighteenth century and culminated in the heroic career of Napoleon."

REVIEWS

A Conversation with a Cat and Others. By HILAIRE BELLOC. New York: Harper and Brothers. \$2.50.

Times and Tendencies. By AGNES REPPLIER. Boston: Houghton Mifflin Company.

Read Mr. Belloc at dozy candle hour; delightfully vagrant about such levities as omelettes and conversational cats he won't disturb although his dazzle of wit will fortify you against sleep. Read Miss Repplier in the vigor and freshness of morning when the brain is alert; she is so legislative with thought, so directly analytic of such concerns as moral support and peace, that she will stimulate you, stir cockles of argument within you. These books just born from the press, ornament Catholic letters; the familiar essay has no nimbler courier than England's Belloc, and the editorial essay no more robust exponent than America's Repplier. One gets chummy with Belloc revealing himself in pet tastes and personal fancies. His essays have a lounging style that under less expert wield of pen would be slovenly. In "Charles Brandon" and "Birmingham" he shifts to character sketching, and portraiture extends to places and objects that for him possess soul. No such bosom contacts exist between Agnes Repplier and the reader; although she reveals her judgment, wisdom, and general mental stream, she withholds personal inklings, for she is of the rostrum. Her style is boldly declarative and affirming with marshaling of long but neat-stepping sentences. "The American Takes a Holiday" is richest in humor while "What is Moral Support?" is her most serious pattern of pen. Belloc and Repplier—what distinguished talent abreast! E. H. B.

Divorce: A Social Interpretation. By J. P. LICHTENBERGER. New York: McGraw, Hill Company. \$4.00.

Though the author essays to present as a social scientist the objective facts about the intriguing phenomena of divorce, the careful reader cannot fail to discern a good deal of subtle, if not open, endorsement of much which when tested by sound philosophy, let alone Divine Revelation (and neither may be legitimately ignored in the interpretation of any social science), may not be endorsed. Following Westermarck's theory about the origin of marriage, which admittedly lacks scientific demonstration and is at variance with Divine Revelation, and accepting as reliable any number of kindred assumptions, it is not surprising that the philosophy of marriage and divorce as enunciated by the author should lack appeal. The discussion of the teachings of Jesus regarding marriage and divorce is hardly satisfactory, nor is the Catholic attitude correctly and adequately stated. The author's misconceptions seem mainly due to the sources from which he has so copiously drawn. It is not true that, "the early Christian Fathers held a lamentably low estimate of women and marriage," or that the Church taught the essential impurity of the sex relation. Texts separated from their context can prove almost anything. Neither is it true that the Scholastics went beyond Augustine's definition of a Sacrament "in the degree of efficiency which they ascribed to it." In this connection the fifth century and the thirteenth were at one. Marriage as a Sacrament was always a dogma of the Church. It is not true that since Trent "marriage as viewed by the Roman Catholic Church is valid only as a Sacrament and when consecrated in accordance with the rites of the Church by her duly accredited ministers." The Church accepts

the validity of pagan and non-Catholic marriages and even of certain marriages not attended by a priest. It is altogether misrepresentative to state that a decree of annulment is equivalently a divorce. Obviously, the author is not in sympathy with the Church "which has wasted too much of its energy in a vain and impotent protest against the secular trend of relaxing the stability of the marriage contract." All through the author's bias is manifested, thus, "The Church of today is being emancipated rapidly from the sway of medieval dogmatism." Again: "Thoughtful men in and without the Church are seeking for a new type of authority in religion which will not violate the conscience of the new age." On the other hand, he admits that "among loyal adherents of the Roman Catholic Faith the power of the Church has been sufficient practically to overbalance all other influences, and divorces are relatively rare as compared with those among non-Catholics. Where Catholic influence of the population is strong the divorce rate is correspondingly low." This should give some people food for serious thought. There is much of statistical value in the volume, but the philosophizing throughout is noticeably bad.

W. I. L.

God. Papers Read at the Summer School of Catholic Studies, held at Cambridge, July 26-August 4, 1930. Edited by C. LATTEY, S.J. St. Louis: B. Herder Book Company. \$2.50.

The battle of Apologetics centers today about the existence of God. It is no longer a question of which Church is right, but whether any Church is right; not how God wants to be loved and served, but is there a God to be loved and served. As Father Lattey says in his Preface (p. 8): "There is a choice between the Catholic Church and chaos—a chaos dark and menacing, not merely because of the rejection of the Catholic Church, but because with it will be rejected (at least to all intents and purposes) God Himself." In the light of what one knows from contact with men and women today (so adequately described by F. J. Sheed in the last chapter of this book "The Modern Attitude to God") Father Lattey might well have changed "will be" to "has been" rejected. There is a large practical Atheism abroad today. Books, lectures, articles in newspapers and magazines—all show that the most obtrusive question of the day is the existence of God, and a quite negative answer is usually implied in the very tone of the question. With many of us the heritage of a belief in God is intact; with some of us this heritage is further enriched by formulated premises from which this heritage derives logically and inevitably. To us all, this book from the pens of some of England's ablest Catholic scholars should be most welcome. It is a clear and inclusive presentation of proofs, attitudes and problems bearing on the doctrine that ought to be foremost in consciousness as the rational basis of man's entire life. F. P. LeB.

Men and Forces of Our Time. By VALERIU MARCU. Translated by EDEN and CEDAR PAUL. New York: The Viking Press. \$2.50.

The chief merit of this series of philosophic musings on some characters and characteristics of the period belongs to the translators, who have clothed it in a rich, idiomatic English that dignifies its not infrequent platitudes and bears no marks nor trace of the German original. "It is a book of ideas," says the jacket, "knitted together by a red thread of present day personalities." So it is; but while the ideas are rarely new and the new as rarely true, the looseness of the knitting depreciates the threads. These are Clemenceau, Lenin, Foch, Kemil Pasha, Croce, Chesterton, and some lesser markers for the solemnly cynical finalities which the author pronounces oracularly as he clamps upon each a series of detached philosophizings, showing "the time is out of joint" but disdaining "to set it right." There is sincerity in a clever outburst against the modern advertising mania, but the general evils of the age seem to interest him only as a likely subject for his paradoxes. He seems to have traveled much and read widely if not wisely, and imbibed therewith a cynicism that bars cleverness from greatness.

M. K.

BOOKS AND AUTHORS

Aspects of Sainthood.—Mrs. Thomas Concannon has added to her other Catholic stories a sketch of the great Apostle of Ireland. "St. Patrick: His Life and Mission" (Longmans. \$2.50) includes more than the brief biographical facts that we know of the great apostle. Much of the early history of Ireland, in which Patrick played such an important part, is introduced into the story. It will make informative and pleasant reading particularly for the sons and daughters of Ireland. The authoress enriches her volume by listing all her sources and by including a number of interesting plates. There is also a very full index.

The Curé d'Ars was one of the most fascinating characters of the last century. Visited in his little *cure* by pilgrims from all over the world, when he died, after the simplest but most thrilling career, he was raised to the altars of the Church. His charming story is told by John Oxenham under the title "A Saint in the Making" (Longmans. \$2.00). Jean Marie Vianney, like Joan of Arc, began his career tending sheep. Overcoming almost insurmountable obstacles he was finally ordained to the priesthood, and such was his piety and zeal that during his years at Ars he transformed not only the village, but the neighboring country for miles, God clearly manifesting His holiness by the miracles it pleased Him to work through his instrumentality.

Abel Bonnard writes a sympathetic account of "St. Francis of Assisi" (Longmans. \$2.00). However, the author is interested rather in certain characteristics of the Little Poor Man of Assisi than of his character or work as a whole. His final chapters on Francis as child, as poet, as prince, and as saint indicate this. Withal, one fears that too much emphasis has been placed on the human side of St. Francis without sufficiently accounting for supernatural grace, and so much of what the author writes is open to dangerous misunderstanding.

While the content of "The Greatest Saint of France" (Morehouse. \$3.50) affords material for a splendid biography, it is unfortunate that Louis Foley has not evidenced more care in the style in which his biography of St. Martin of Tours is written. There is a looseness about it that the reader will readily associate with hasty journalism, instead of with carefully constructed biography. However, many will probably get from it an insight into a character whose life is most attractive and who played an important part in the religious life of the France of his day, though he is best remembered by the legend of his sharing his cloak with a beggar at the gate of Amiens. The lessons it teaches are well needed by Christians in our own day when poverty and suffering are rampant.

Juveniles.—In "Renfrew Rides North" (Appleton. \$2.00) by Laurie York Erskine, old Renfrew of the Mounted is back in the saddle, back with his fearless gray eyes, his compact body, his keenness on the trail, his flair for the dangerous, his unerring instinct for criminals, his hard fist and his sure shot. This new "Renfrew" adventure carries us in a healthy outdoor atmosphere practically all over Canada and keeps us breathless with suspense while our hero in aeroplane, by canoe, on horseback, or at the handles of a dog-sled seeks out the desperadoes that threaten community peace. It is an old-time thriller, clean and idealistic for boy readers, with a rather deft killing of an old axiom that "there's honor among thieves."

"For Freedom And For Gaul," (Appleton. \$2.00) by Paul L. Anderson is one of the best books for boys that we have read. Written with more skill than is put into most books of this sort, it tells the story of a young follower of Vercingetorix, the great Gallic leader to whom Caesar pays a tribute in his commentaries. The idea of telling the story from the viewpoint of the vanquished party is not only unhackneyed but, in this case, also intelligent, since to take sides with the Gauls is to emphasize, imaginatively, of course, not pedantically, the fact that they are really one of the basic races in our civilization. Romance as well as fighting is introduced into the narrative, even politics is made interesting. We asked two representative youngsters to read the book, after we had looked it over; they found it interesting.

How "Younger Brother" was made into a medicine man among the Navajo Indians is told for young people by Laura Adams Armer in "Waterless Mountain" (Longmans. \$3.00). The author essays to reconstruct the mind of the developing boy until he achieves his goal, and here the reader unfamiliar with Indian lore and habits will be apt to be skeptical of some of its processes. There is a great deal of information introduced into the telling of the story about Navajo manners, particularly religious, and a certain interest is given it by the colorful imagery in almost every chapter. The scene is set in North Arizona.

The "Dark Secret" (Century. \$2.50) by V. M. Hillyer, has a moral lesson concealed in each of the twenty-one stories in this didactic little volume. The stories are for children and point not too vaguely in the "Honesty is the best Policy" direction. Greed, meanness, curiosity, boasting, ingratitude, and kindred natural vices are portrayed in little boys and girls whose rapid descent down the ladder of happiness is in perfect proportion with the growth of their fault. A page is stolen from Horatio Alger in the brilliant material success that rewards virtue. The tales are fair, and the insistence on the natural virtues is marked, but the assured prospects of the "good" and "nice" child may prove to be empty promises.

Making use, mainly, of the correspondence of George Washington and of the anecdotes that his biographers have passed on regarding him, Helen Nicolay has written a new sketch of our first President for young people in their early adolescence. "The Boys' Life of Washington" (Century. \$2.50) is mainly insistent on those characteristics of the hero which should mean most to young people and which should best influence their formation to wholesome citizenship. On the other hand, Miss Nicolay is not given to moralizing, neither is she iconoclastic as so many of our recent biographers of the nations greatest hero.

Pamphlets.—From the Liturgical Press, Minn., comes the Rev. William Busch's translation of "The Art-Principle of the Liturgy" (25c.), by Abbot Ildefons Herwegen, O.S.B. The Abbot's address, originally delivered in 1912, gave the first impulse to the liturgical apostolate in Germany, so that its significance is obvious.—"How to Find God" (Association Press. 35c.) is a symposium by men of varied philosophies and beliefs, edited by Sydney Strong. It is a Y. M. C. A. publication with much of speculation and little of orthodox doctrine, chiefly meaningful as indicating how far many Christians are from the true concept of the Deity.—"Darrow versus Chesterton" (International Catholic Truth Society, 5c.) is a reprint from *Truth* of a comment by the Rev. Michael Hogan, S.J., on the debate held in New York City in January, 1931, between these two popular speakers. From the same source comes "The Different States of Man" (5c.), by the Rev. F. J. Remler, C.M., discussing a very important doctrine of Catholic belief; also, "Andrew D. White and His History of the Warfare of Science with Theology in Christendom" (5c.), a critique by Lucian Johnston of a highly overrated writer.

The America Press announces a second edition of the brief but interesting biography of the Foundress of the Sisters of Charity, whose canonization process now occupies Catholic attention: "Mother Seton" (10c.), by John C. Reville, S.J.; timely pamphlets on the much discussed topic of Evolution by Francis P. LeBuffe, S.J.: "So This is Evolution," "God" and Some Scientists" and "Misguided Evolutionists"; and a seventh edition of the same author's "Human Evolution and Science" (10c. each), all of which challenge the extreme Evolution upheld by certain scientists, and indicate the fallacies in their position, justifying at the same time the Catholic attitude on a very important but much misunderstood subject.

The Rev. Aug. M. Hackert, conscious that the present economic troubles call for such patience and resignation to God's will on the part of countless suffering Americans as can hardly be expected independent of prayer, has compiled "Prayers Which May be Recited Privately or Publicly During the Depression" (St. Mary's Pamphlet Rack, West 30th Street and Carroll Avenue, Cleveland, O. .05c.), a timely and handy booklet.

Old Philadelphia. And Life Goes On. One Night in Santa Anna. The Mystery of the Glass Bullet.

Philadelphia, that city of memories and unchanging traditions, of romance and old families, is the subject of George Gibbs in the "Old City Fiction Series." Edith Wharton has treated old New York, and Edward Tinker has attempted to re-create old New Orleans. Mr. Gibbs takes four periods in the life of the city for his four novelettes. In "The Loyal Rebel" the period is that of the Revolutionary War, when La Fayette was operating in the outskirts of the town then held by the British. Tom Kearney and Margareta Baron foil the British trap and win through the war and their love. Twenty years later, in "Super-Cargo," the action is on the water-front, with Stephen Girard as the dominating element over the lives of Joseph Corbin and his little family. "Autumn" is a romantic tale of a Quaker household in the 1830's, and the 1850's closes the series with another romance tinged with war, "North Star." This conflict of heart and principle has its motivating force in the harboring of runaway slaves. While interesting in themselves as simply-told romances, the four books, boxed together under the general title "Old Philadelphia" (Appleton. \$5.00), sketch their story too briefly to allow more than a glimpse into the background and the character of old Philadelphia.

"And Life Goes On" (Doubleday, Doran. \$2.00), Vicki Baum's latest novel to be translated from the German, might have been merely another pattern with three angles, with the small Bavarian village of Lohwinkel for background, were it not for the saving grace of a more sensibly probable ending than is in vogue in these parlous days of divorcing and shooting and such. Elisabeth is a "divine drudge" whose "life is not so easy, either" now that she is married to a man preoccupied with a medical "Idea," Herr Doktor Persenthein. A speeding automobile runs into a tree and a movie actress, a millionaire, (both injured), a world-champion boxer, (uninjured), and a chauffeur, (dead), become involved in the life of the Lohwinklers. Elisabeth and the millionaire fall in love, but—and this is the saving grace—fall out of it again when Elisabeth realizes that Doktor Nick, who at last awakes to his neglect of his wife, means more to her than an attractive red-headed rubber magnate.

Love on an ocean yacht is the story told in "One Night in Santa Anna" (Macmillan. \$2.00) by Thomas Washington-Metcalf. Midway through the book we read: "I had never thought of her in any other than a brotherly way . . . though I had an immense affection for her. Let your decadent writers, your experts in love and matrimony, say what they will. It ought to be possible and it is possible for a man, who is something more than an animal, to be deeply fond of a woman without the desire to possess her body obtruding itself at all." The blurb omits any reference to this paragraph; but in it is revealed the author's best philosophy and the strength of character of his hero. All the rest is merely setting for this jewel: The genial Irish El Rey of Santa Anna; his attractive, un-moral, young wife, who imperiously resents being protected and laughs at medieval suspicions and repressions; the freshness of summer seas; the luxury of a floating drawing-room and the luxuriousness of tropical life. The author betrays his English "lords of human kind" complex; and he is over realistic in at least one of his brothel scenes. Two-thirds of the book will make delightful reading. The final chapter with its murder, suicide, and attempted rescue is altogether unlikely, fantastic, over-drawn.

For a mature writer Bertram Atkey is a bit amateurish in this otherwise interesting detective story "The Mystery of the Glass Bullet" (Appleton. \$2.00). He has knotted and tangled together a long string of crimes; but keeps all the criminals well in hand until the final retribution. There is the traditional multi-millionaire and his beautiful daughter; a news reporter and Scotland Yard; blackmail and murder and kidnapping; high powered international crooks, Chinese poison mixers and a pair of elderly Englishmen who play the part of amateur detectives. In all there are seven murders or killings. And in the end the mystery is cleared and the multi-millionaire sails back to New York with his daughter and his long lost son.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Forgotten Biographies

To the Editor of AMERICA:

The average Catholic knows very little of the distinguished American converts to the Church, from Brownson to Kinsman. Their biographies rest on the shelves of libraries and are seldom read or have their contents broadcast. Few have appreciated the most interesting experiences which had led distinguished American converts to the Faith to write their story and have it printed for the instruction and edification of others.

I have in mind books printed by resourceful Catholic publishers of the 'sixties and 'seventies of the nineteenth century, when outstanding men and women converts were encouraged to chronicle their experiences.

For instance, what American Catholic to-day knows of the *via media* of Joshua Huntington? In 1868, the Catholic Publication Society of New York printed and issued "Gropings after Truth, a Life Journey from New England Congregationalism to the One Catholic and Apostolic Church, by Joshua Huntington." The book to-day is probably gathering dust on the shelves of some college or public library; or is lying in the corner of some closet or attic, an heirloom from some pious Catholic father or mother of the 'sixties or 'seventies. Their children or their grandchildren have cast it aside or, mayhap, sold it for junk. Or, the book may be wedged in some second-hand bookstore, or hid among some antiques of the 'seventies.

Is it not possible to issue this book and others like it as a reprint in a cheap, coat-pocket edition? It could be placed on sale on newsstands, church racks, and general book stores, at a price that would appeal to the poor-man's or the student's purse.

Catholic literature in America has achieved a certain prestige, and the output of present-day writers is circulated with a proper modicum of appreciation. Our pioneer book publishers and their authors should also be considered.

Weston, Mass.

GEORGE O'DWYER.

Disclaiming the Strait-jacket

To the Editor of AMERICA:

A communication in AMERICA for October 7 closes as follows:

"In Oregon the attack on Catholic schools was brazenly open. Today the attack is more subtle. Witness the recent legislation which gives the State of Wisconsin the supervision of parish schools. Beware, Catholics, lest your schools, if not legislated out of existence, be legislated into a strait-jacket!"

The Catholic educational situation in Wisconsin is not so serious as your contributor would seem to indicate. The legislation to which he refers originated in the office of the Rev. Dr. Edward J. Westenberger, Superintendent of Schools for the Diocese of Green Bay. It was drafted in legal form by Mr. John McHale, a local Catholic attorney, and was approved by the Most Reverend Paul P. Rhode, Bishop of Green Bay. It was adopted by the Rev. Joseph F. Barbian, A. M., Archdiocesan Superintendent of Schools, and further approved by the Most Reverend Samuel F. Stritch, D.D., Archbishop of Milwaukee.

Having thus originated, its course was steered through the Legislature by an unofficial committee of priests who are chiefly interested in State legislation as it may affect Catholic interests. Under these circumstances it does not readily appear that we Wisconsin Catholics are being legislated into a strait-jacket. If we are, it will be one of our own making!

For the benefit of those who are interested it might be well to point out that the standard to which our schools must ultimately conform, whether we like it or not, will be that of the States. Furthermore, we Catholics have for a long time been talking about "standardizing" our schools, and, while this has to a large measure

been accomplished, at least as far as our parish-school system is concerned, it has only been done under constant pressure from our Bishops, and their Diocesan Superintendents of Schools.

Wisconsin Catholics have gone a step further. The new legislation recognizes and confirms the existence of our diocesan school systems. It places the diocesan school superintendents in an enviable position as far as their authority is concerned. Moreover, graduates of Catholic grade schools, especially those of rural localities, who possess the Diocesan School Certificate, are able to enter the State high schools on a par with the children of the rural schools, even to the extent that the local townships or municipality must pay their tuition.

It is good to know, too, that all these advantages have been secured without the sacrifice of a single iota of ecclesiastical liberty. That this piece of enlightened legislation should be misunderstood is not to be wondered at. Very few State legislatures are really progressive enough to overcome the preconceptions of a hidebound tradition.

(VERY REV.) ANSELM M. KEEFE, O. PRAEM, PH.D.

West De Pere, Wis.

"Jealous in Honor, Sudden and Quick in Quarrel"

To the Editor of AMERICA:

In your issue of December 5, J. Desmond Gleeson's article on "On Depression" states that America won the War. Does he mean North and South America, including Canada, or can the statement be understood to mean the United States? I was always under the impression that the Allies won the War, certainly not Canada or any one nation. Would not the statement admit of some fairness were he to have said: "the United States won 99.99 percent of the War," and give all the other allied nations credit for at least .01 per cent, either apportioning this small amount himself or letting them be content to do so among themselves.

Toronto.

A. J. KIELY.

Leper Appeal

To the Editor of AMERICA:

Our Leper Appeal which you were good enough to publish in AMERICA has already brought in generous contributions.

I want you to know how deeply I appreciate your kindness. And I assure you that your charity will be rewarded by the powerful prayers of the lepers, and of the good nuns and priests who care for them. Be assured that your repeated kindnesses to the Society for the Propagation of the Faith are deeply appreciated.

New York.

Rt. Rev. Msgr. William Quinn.

Information Wanted

To the Editor of AMERICA:

I am gathering material for a biography of the humorist Father Prout (Rev. Francis Sylvester Mahony), who was born in 1804, died in 1865, was a friend of Thackeray and Carlyle, and described himself as "an Irish potato seasoned with Attic salt."

If any of the readers of AMERICA have letters or other information about Father Prout, will they please communicate with me?

Webster Groves, Mo.

CYRIL CLEMENS.

Dr. Thomas Walsh's "Catholic Anthology."

To the Editor of AMERICA:

I am pleased to see that the Catholic Poetry Society of America, in its second bulletin issued recently, has recommended to those interested in the progress and development of Catholic poetry to read, amongst other books, the late Dr. Thomas Walsh's "Catholic Anthology," published by the Macmillan Company.

Personally I consider Dr. Walsh's book as one of the best and most representative anthologies, Catholic or secular, that have ever been published in America.

I have usually put my pen through anthologies of poetry; for nearly all of them, in their selections, reveal narrowness and bad literary taste, and are marked by either too great inclusiveness or exclusiveness.

Toronto.

THOMAS O'HAGAN.